1: Steinen--ix), E-5 (1884) 1886 SP7 Bacairi SP7

102
103
114
131
●133

/119/

000 Clauss, Castro, and the majority stayed at the fazenda. The owner, for his part, rode to a compadre /Gavatter in the Ger.; in the original source, p. 191 (translated p. 72) "compadre" is translated as the Ger. Gevatter; the latter term is given in the glossary of Brazilian expressions, p. 171 / eight legoas away, who was supposed to sell farinha. Thus everyone was busy.

133 Wilhelm and I arrived at twilight after a four-hour march over a series of hilly ranges, having crossed a few small tributaries of the Paranatinga. We could have sworn that we were in the Bergischen /a hilly countryside near the Rhine/ or Westphalia -- farm houses in front of the bush, the quemada like potato fields; -- in the gathering darkness we also began to indulge in fancies: on a barren hill in the distance we clearly saw a lunatic asylum in the latest pavilion style.

322 142 291 301 302 241

Captain Caetano "Mêmo."

231 The dreadful dogs that hastened toward us, barking, were ill-suited to bringing us back to a clear and sober conception of reality. These curs, small, skeletal specimens, with pointed snouts, light whitish-yellow fur, and glassy, watery eyes, looked as though they scratched up the dead out of the graves in the cemetery at night.

122 485 Received by old Captain Caetano and a few young chaps, we were put up in the guest house. The term is synonymous with guest room or guest stall. The only furniture a trough-like, unfinished bark canoe on a stand in the corner, which we were permitted to use as a dresser and table.

/131 cont./

122 At night we write busily: two benches serve as tables; for
[534] sitting, knapsack and hammock. Outside the frogs are croaking;
the Bakaïrí João, whom we call the minnesinger, is improvising
on his violin; he cannot be parted from it and even takes it along
to bathe. Thus, for the time being, the last night under a roof.

[133] 5 July. It was late afternoon before the staff crossed over.
[501] The river was about 150 meters wide. On either side is a barranca
about five meters high. The long bark canoes give a confidence-
[123] inspiring impression. We shall have to become accustomed to
them. Antiono already feels completely at home with us; he has
fallen in love with a mouth organ that I gave him.

[136] 6 July. The river sent up mists in the early morning. Pedro
caught a big pirahyba (Bagrus reticulatus). He is parading around
in a soldier's coat, under which, and, to be sure, over his trousers,
he is wearing an old flannel shirt of mine. Our ladies would take
him for a curly-haired Neapolitan boy with a gentle, melancholy
disposition, and yet the youth is only interested /132/ in killing
everything that creeps and flies, and in between times in sucking
sugar cane.

123 First Caetano came, in order to have breakfast with us once
more. A number of women followed, brought us more beijús,
and squatted to one side, the two Carlottas combing their long
hair. The over-jackets had already disappeared on the second day.
122 Luis appeared last of all, when all the canoes were already at
our shore; he went as far as the last sandstone slab, took off his
clothes, and tried to wade across naked. But he was afraid and
stood irresolute. "Well, come along," cried Felipe's wife.
The minnesinger finally went after him. /Illustration appears
here./

At ten o'clock we set out; for a long time the laughing and
shouting of the women sounded behind us.

132 I am supplying the missing meteorological data for the stay
in Corrego fundo and the Bakaïrí village:

1: Steinen--34 D, E-5 (1884) 1886 SP7 Bacairi SP7

Eleventh Chapter

The Wild Bakaïrí. The Kustenaú /Custenau/.

122
133

After all kinds of troubles during the morning, we traveled for a stretch without difficulties on the afternoon of 11 August, and again there was heard the rumble of the cachoeira /cataract; see the glossary, p. 170 /, which by this time had become positively gruesome for us all. To our joyous amazement we found an Indian canoe on the left shore. Below a beautiful waterfall poured forth on two ledges; poles and steps were set in it; it foamed and churned in a basin, only to form another level farther below.

[487]

122 For the moment, however, we have no eye for the salto; where are the Indians? We all gather, leave behind three men to guard the canoes, and push forward, gun in hand. -- The ground is strewn with jatobá /see the glossary, p. 171 / fruits; a well-trod path leads inland. We pass by a tree, into the bark of which the outlines, one-half life-sized, of a man above and a woman below have been crudely carved.

[137]
[487]
[532]

241 Silently our column marches through the forest -- the narrow path stops -- a clearing. There is thick smoke and steam rising from the tree stumps that stand there like broken pillars, in between a tangle of trunks and boughs on the ground, everything in

/158 cont./

342 353 We were led into the smallest of the three huts; there we sat down on a long trunk lying on the floor. Two supporting beams, adorned with a diadem of parrot feathers and wound at the bottom with a belt of dry grass stalks, held up the straw roof. Many elegantly worked arrows were sticking in the wall.

179 361 These Bakaïrí had never seen human beings of another color. They said that there were a few more settlements downstream. 133 This was the last cachoeira, the one we passed here -- great news -- and the river -- naturally, we were eager to learn this -- runs north, it is called Tamitatoala; after 12 days' journey there comes another, larger one from the left, the Ronuro.

000 Thus all favorable circumstances seemed to converge and the hardships of the trip were amply outweighed.

162 We could not endure it much longer in the hut; outside /159/ others appeared, including two women -- one, whose youth and beauty were long gone, busily tripping about with 291 tousled hair. A triangular, straw-yellow leaf fastened to a string, which was slung around the hips and drawn through the perineum, 301 constituted her scanty clothing. Our friend who was doing the honors wore around his waist three strings, on which were alternately strung bits of stalks and black seeds, in each ear lobe two coquettish yellow feathers, and above the ankles a tight band of 302 bast. His hair had a dark reddish sheen; it was cut in Russian style around a bowl; the tonsure was as correct as in other well-known cases where the discoverers of a tribe were misled by it into believing that the heralds of Christianity must have been active [142] here earlier. The type of physiognomy was without doubt in conformity with the Bakaïrí.

609 [142] [302] Soon a second principal figure appeared on the scene: a medium-sized Indian with a fine hooked nose and heavily painted red, who was coming from hunting; he drew near uneasily in a roundabout way, talking partly to himself and partly, parrying, to us; we called him the professor because of his incredibly dignified manner of examining every object most minutely, like a person who knows a thing thoroughly, but cannot quite understand why this or that does not fit.

/166 cont./

252 brick shape -- puvas, used for mingau. They boil the strained liquid in large pots, whereby the finest flour is deposited -- polvilho; this makes the best beijús.

501 [437] Back in the afternoon. Four canoes were acquired with an ax, shirt, and trousers. We are not in good shape, in spite of all that. Quintilian's canoe burst when it was hauled down. The [531] Bakaïrí canoes differ from ours only in their more careful workmanship; one of them is painted with black rings on the outside of the longitudinal sides. The oars, the size of a walking stick, have a crook-shaped handle, shaft, and a long lance-shaped blade, which is slightly hollowed out like a shovel.

●133 The height of the two uppermost levels of the salto amounts to four meters; two meters more may be figured for the falls [224] below. Baskets for catching fish hang on ropes, which, in turn, are held by stakes standing in the middle of the whirlpool.

We call this waterfall the Salto da Alegria. Our happiness 136 is only slightly marred by a swarm of bees and wasps; among the latter, the kind that sting very painfully. -- The transport of the 122 canoes, for which there is a route, is completed. /Illustration appears here./

/167/

132 122 15 Aug. φ 13° 11'.7, λ 5'.7, km. 6.41, total 130.85.
7:00 A.M.: dry. 11.8, wet. 9.9, clear, calm.

000 We have only nine canoes; one is very battered. Castro and I separated, he is traveling with Manoel, I with Compadre Valentin. Off about 9:30 A.M.; immediately an accident happened. At a small rapids Wilhelm's boat capsized, and the foolish Negro Chico behaved as clumsily as possible. With the knapsack and the suitcase in his hands, he stood in the middle of the water, which was flowing over the baggage as though over a mill wheel, as bewildered as a porter in a railroad station who has lost sight of his stranger. He almost drowned, but was luckily pulled out by Clementino. We dried out on both shores. Delay until 1:00 in the afternoon.

[Text continues on P. 48--Analyst]

1: Steinen--47 D,E-5 (1884) 1886 SP7 Bacairi SP7

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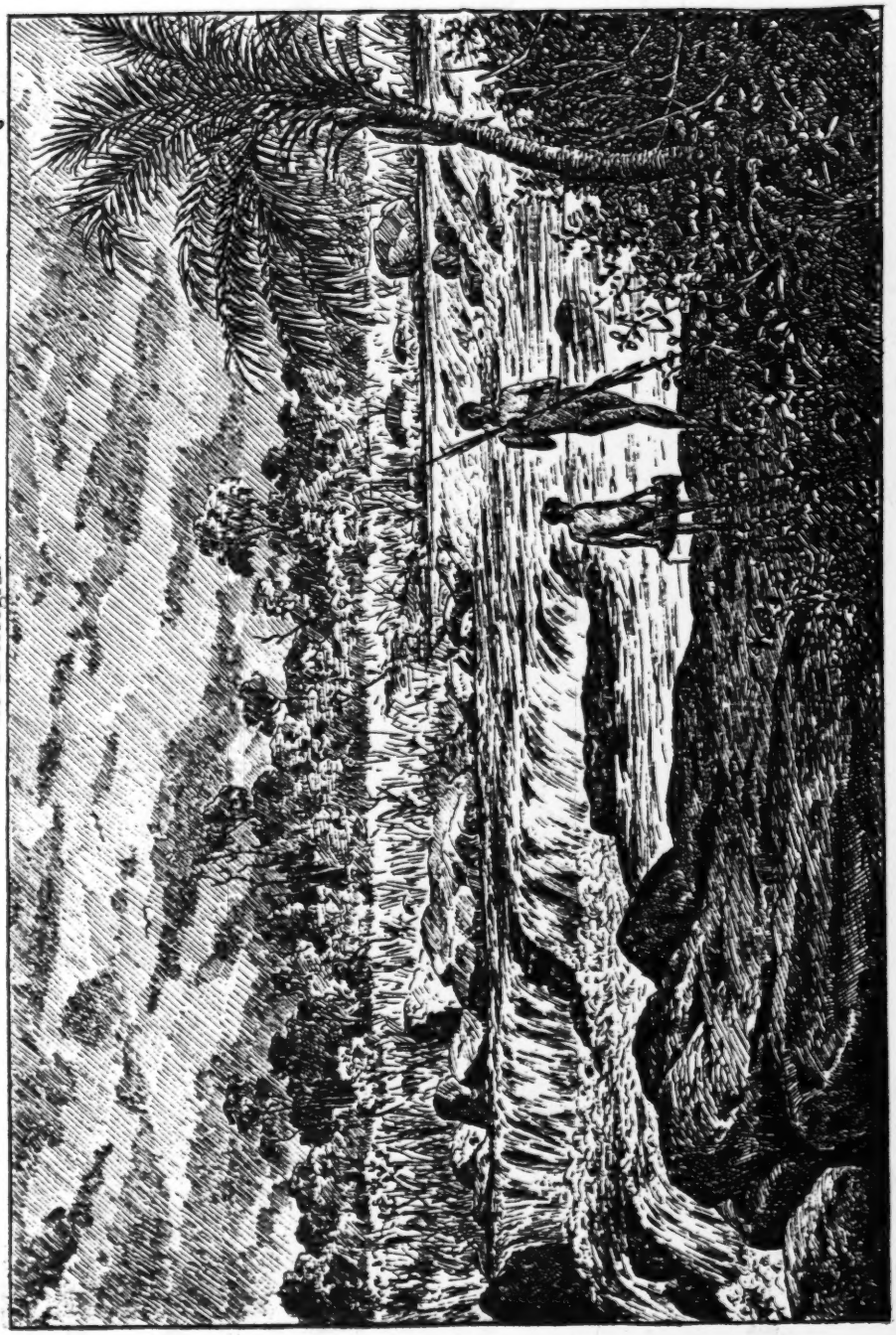

Salto da Alegria.

/167 cont./

133 Instead of the cachoeiras, the simple rapids now cause us worries. With effort Antonio saved his canoe from capsizing; he escaped with a load of water.

We pass a canal three-fourths of a meter wide, which leads 226 through a meadow to a lagoon. There, when the water is higher, the Bakaïrí seize the fish passing through the canal. They are not familiar with hooks and catch the fish either in traps or kill them with arrows.

137 Attractive park landscape. Many tree skeletons in the 000 water. Width 35-45 meters. We were merrily rowing along and already thinking of picking out an attractive campsite when necessity chose one for us. Wilhelm's canoe with Israel and Chico was shipwrecked a second time, but, to be sure, at a less dangerous spot, after the rapids had already been passed. Everything disappeared in an instant in the waves. Poor Israel, who could not swim, held on to a tree branch jutting up from the bottom; the canoe was quickly righted, and three men safely dragged to shore the unlucky one who, on account of his bittersweet expressions and at the same time irresolute behavior, had to put up with general laughter on top of everything. Valentin caught the tripod of the theodolite, and everybody swam, dived, and paddled with the current; little by little the entire cargo was brought to light, with the exception of the bundle made up of Wilhelm's poncho, blanket, and hammock. All searching remained unsuccessful.

226 The Bakaïrí have set up for themselves here a natural fish treasury; on the edge of the river bed, boulders are placed loosely beside one another in a circle; the water flows in and out through two larger openings. -- We bring two canoes in, which are to be made flexible and tomorrow bent into shape.

/168/

122 16 Aug. φ 13° 7' .6, λ 5' .9, km. 10.90, total 141.75.

132 7:00 A.M.: dry. 11.1.

10:00 A.M.: I 742.2, II 733.6, dry. 24.7.

5:40 P.M.: I 741.0, II 732.8, dry. 24.9, water 25.0.

/171 cont./

122 19 Aug. φ 12° 53'.0, λ12'.4, km. 31.03, total 195.45.
132 6:35 A.M.: dry. 15.0, water 24.3.
5:43 P.M.: I 742.2, dry. 26.1, water 26.0.
9:30 P.M.: I 742.8, dry. 21.1.

137 /172/ The river landscape changes its physiognomy somewhat. Shrubs and light-green, fine-leaved bushes, which form tall bowers or rounded, dense masses, occupy the foreground. Willow-like trees often stand as though planted, with delicate, slender trunks. We have not exactly come out of the forest river into a meadow river, but the low-plain character predominates. The sand barranca is steep. Easterly direction of the river.

122 20 Aug. φ12° 51'.1 λ12'.8, km. 6.27, total 201.72.
132 7:00 A.M.: dry. 19.3, water 25.1, at night 2-3:00 thunderstorm in NW.

Today the sky is covered with strato-cumulus and the air is showery damp.

●133 At an early hour we reached a branch stream 20 meters wide, emptying in quietly from the right. Finally a tributary.

361 The third aldea, located on the left bank, is not quite two
[342] kilometers from the Batovy. There are three huts, lower, smaller,
and less conical than previously. We three again install ourselves
122 for a night among the good people, and even Antonio, who has given up his mistrust, sleeps along with us.

364 As agreeable as this "little village" is, it must be called
345 the dirtiest of the three. The floor of the festival hut is covered with dry grass and refuse of all kinds; the sun shines through the roof, so that inside we are able to light our pipe with the burning-
[532] glass. It is obviously still unfinished and new; besides a few arrows and several rattles, flat wooden fish are stuck on the walls as the products of local artistic activity.

162 Census: 13 men, 12 women and -- the most favorable proportion so far -- 19 children. Among them there are a man and a woman of another tribe whom we are to meet farther
142 downstream, the Kustenaŭ /Custenau/. In type I am unable to see any essential differences; in fact, the more Bakaïrí we meet, The more uncertain I am in abstracting the common features.

/174 cont./

122 22 Aug. φ12° 42'.0, λ16'.4, km. 29.44, total 242.24.
132 6:45 A.M.: dry. 17.0, wet. 16.1, clear, calm.
7:15 A.M.: I 742.8.
6:00 P.M.: I 743.6, II 734.2, dry. 27.1, wet. 24.3, clear, calm, water 26.5.

•133 The river is 70 meters wide. Three rapids. It has much
226 swampy terrain and forms small lagoons. Tall scaffolds have been erected for passage and for catching fish. When the lagoon has filled up in the rainy season, a mat plaiting is fastened to the poles, through which the water partly flows off later, but the fish are held back. -- A hunt for two tapirs was in vain.

122 23 Aug. φ12° 34'.5, λ19'.2, km. 32.70, total 274.94.
132 6:35 A.M.: I 744.0, II 736.2, dry. 20.0, wet. 19.4, alto-c. 8, wind = 0, water 25.3.
5:45 P.M.: I 744.4, II 735.4, dry. 26.1, wet. 23.8, clouds = 0, wind = 0, water 27.0.
10:20 P.M.: I 744.0, dry. 19.1.

During the night, 2-3:00, a light rain fell. Sheet lightning. Early the sky is cloudy; not until 9:00 does the sun break through. --
133 The river makes meandering windings; two brooks flow in on the right, one is 20 meters wide. There is often sandy beach and
136 willow brush in the water. Farther on comes campo. We see six herons. -- A dog dives in pursuit of a capybara. The meat of the latter has the taste of machine oil.

122 24 Aug. φ 12° 32'.6, λ19'.6, km. 7.13, total 282.07.
132 6:30 A.M.: I 743.2, II 735.2, dry. 14.7, wet. 14.0, clear, calm, water 25.2.

ooo During the night the frango de agua made an uproar; toads performed a castanet concert.

/175/

000 Off at 9:00. Soundlessly with Valentin in the lead; occasionally a bird is aroused in the bushes. Doves coo, otherwise deep silence. The last morning mists heavy on the water.

•133 From the shore a blue serra /sierra; see the glossary, p. 172 / visible in NW. At 10:00 we reached the harbor of Aldea IV.
361 Here we were already expected. It is the only one that lies on the right shore, about three kilometers inland. -- A half-dozen
609 older people received us with their "am(b)á" and accompanied us along the way. They stopped often in order to make clear to us, with many gestures of satisfaction, that they were Bakaïrí and masters of the entire region. Mostly through meadow and
[361] campo along the edge of the forest. -- It was the largest village, seven huts, and in the middle an open plaza. Twenty-four men stood there in several groups, foremost a heavily blackened fellow who swung bow and arrows wildly, beat on them clatteringly, and shouted with a stentorian voice: "Bakaïrí, Kɣura Bakaïrí" (we, the Bakaïrí). And the chorus joined in: "Kɣura Bakaïrí --
[624] Kustenaú... Trumaí hu-hu,"... other tribal names, incomprehensible words, triumphant gestures; finally the herald, with a gesture of his hand, invited us to pass. Apparently they were trying to make as forceful an impression as possible on us.

302 Only the hair of a few individuals was dyed red; otherwise they blackened their faces, chests, and legs. No one was dis-
[301] tinguished by special finery; they wore their belt strings, arm and leg bands of cotton or buritĭ bast.

[142] The skin color seemed to me a little darker than among the other Bakaïrí, but I may have been misled by the black painting, which did not show any particular designs anywhere, but rather was manifested in a simple coating of the body. The spinal column was left free, and likewise the parts from which the color could rub off in sitting. Membrum virile parvum, praeputium longum.

142 The epidermis of several individuals was thickened ichthyosis-like and covered with hard, dry scales over the entire body. Many had curly hair.

/177 cont./

122 By way of farewell we wanted to drink sweet mingau --
[272] piseregu -- in the main house; it was bubbling in a big pot; I was /178/ so foolish as to dip a piece of beijú prematurely into the foam -- the old cook leaped up and they all screamed at once, horrified -- the foam was still poisonous. That I did not know this was probably inconceivable to them; but I thought it best to refrain from producing a miracle for them.

000 It was lasting too long for us; Clauss had to calculate an occultation of Mars that was taking place today. Unfortunately the event which we had long anticipated with pleasure and which would have been doubly important for us so near the Schingú took place before twilight set in.

Our Bakaïrí visits had come to an end.

[136] In the evening an inferno of mosquitoes. Wilhelm's and my hands and lower arms have for some time been covered with flat, slow-healing sores. They start with a dark blister the size of a pinhead, which contains thin pus; then they become enlarged and discharge a thin, milky secretion. It looks as though they came from the bites of small flies. In connection with the discharge, red scars remain after healing.

122 25 Aug. φ 12° 26'.2, λ 21'.7, km. 28.83, total 310.90.
132 6:50 A.M.: I 743.2, II 735.2, dry. 14.0, wet. 13.1, mares' tails 3°, wind = 0, water 25.1.
5:30 P.M.: I 744.6, II 735.2, dry. 25.4, wet. 23.3, clear.

•133 Heaven only knows when the "Schingú" is finally supposed to appear. After two days there is a river coming from the left, that is no doubt certain, and later on a larger river -- but when? Concerning this there are the most varied interpretations.

At a width of 70-80 meters we measured the speed of the Batovy at 1,416 meters per hour. Barranca three and one-half
137 meters. Water dirty yellow, as always. Campo, tucum and carandá palms. Low brush on the shore and individual copses about 18 meters high. Araticú, blossoming paratudo.

1: Steinen

102

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● 133

SP7 Bacairi SP7

1	2	3
4	5	6

Chart of Positions of Map A

/Facing p. 154/

1: Steinen. 1:1 D, 2-5 (1884) 1886 SP7 Stacks SP7

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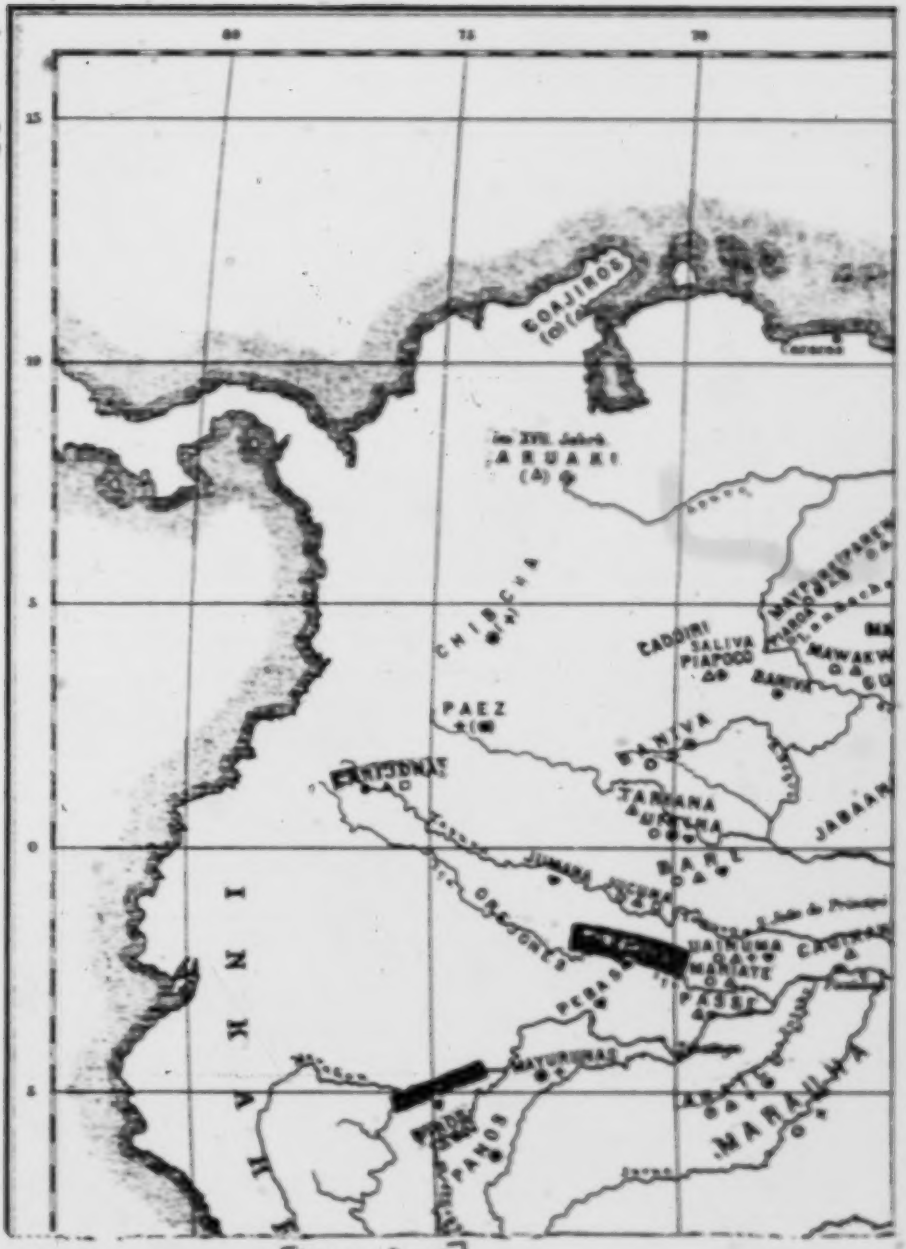

[Map A-1]

1: Steinen--155 D, E-5 (1884) 1886 SP7 Bacairi SP7

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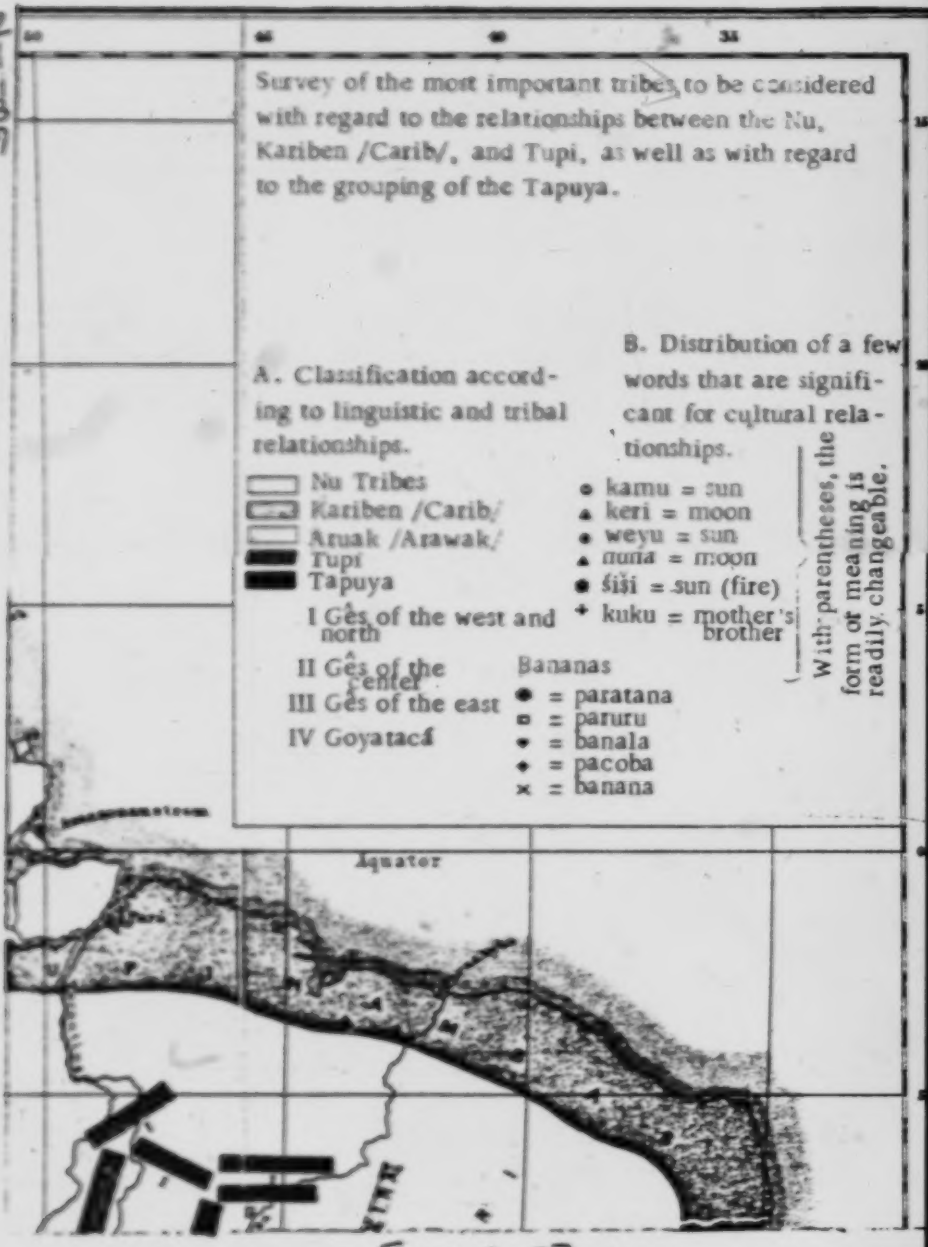
[Map A-2]

I: Steinen--156 D,E-5 (1884) 1896 SP7 Bacairi SP7


Survey of the most important tribes to be considered with regard to the relationships between the Nu, Kariben /Carib/, and Tupi, as well as with regard to the grouping of the Tapuya.
A. Classification according to linguistic and tribal relationships.
Nu Tribes
Kariben /Carib/
Aruak /Arawak/
Tupi
Tapuya
I Gês of the west and north
II Gês of the center
III Gês of the east
IV Goyatacá
B. Distribution of a few words that are significant for cultural relationships.
kamu = sun
keri = moon
weyu = sun
nuna = moon
šiši = sun (fire)
kuku = mother's brother
With parentheses, the form or meaning is readily changeable.
Bananas
= paratana
= paruru
= banala
= pacoba
= banana
Equator

[Map A-3]

1: Steinen--157 D,S-S (1884) 1886 SP? Sacaipi SP?

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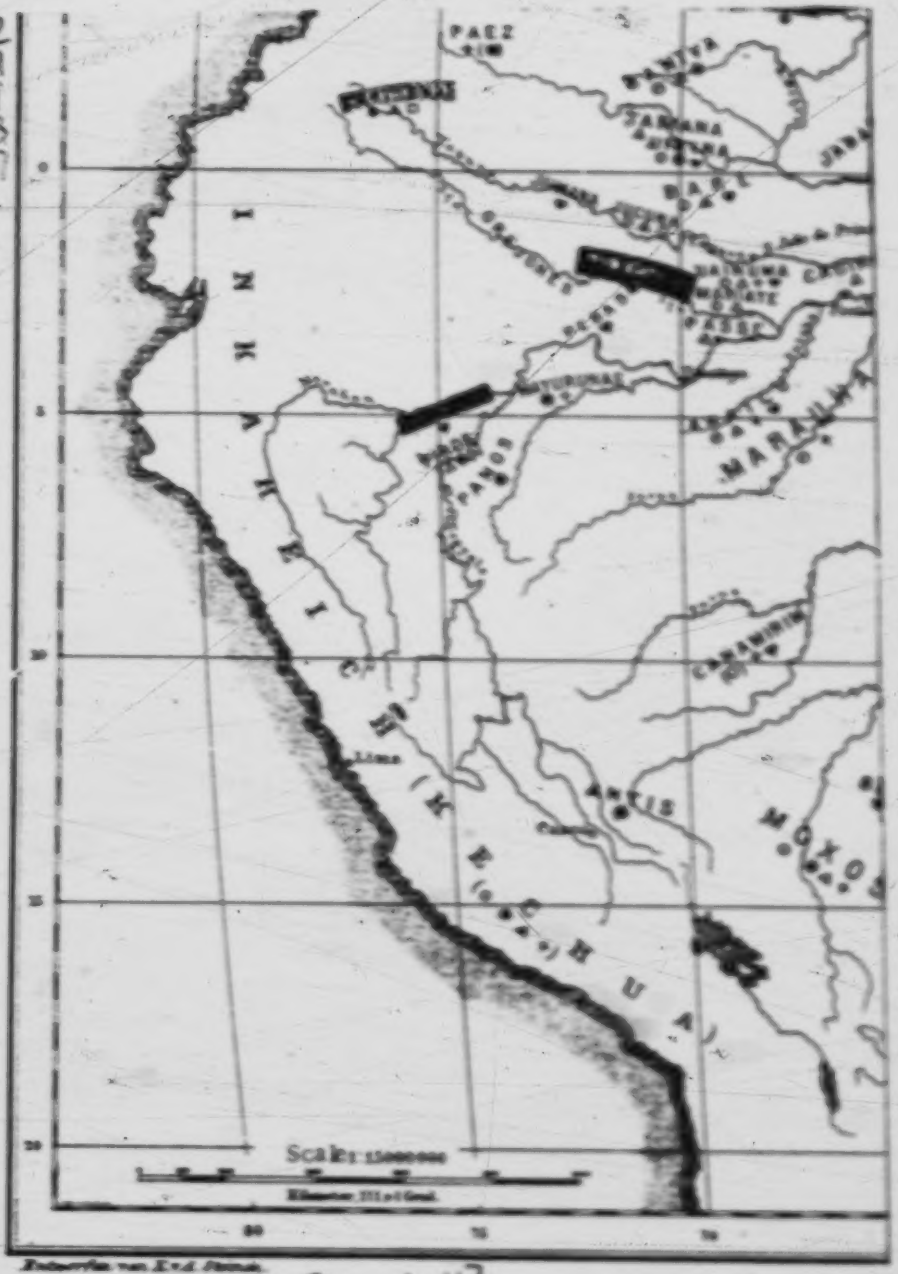

[Map A-4]

L. Steinen--158 D&E-5 (1884) 1886 SP7 Bacair SP7

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199

[Map A-5]

1. Steinen--159 D E-5 (1884) 1886 SP7 Bacairi SP7

[Map A-6]

1: Steinen

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361

SP7 Bacairi SP7

A	B	C	D	E	F
G	H	I	J	K	L

Chart of Positions of End Map /Facing p. 173/

1: Steinen--173), E-5 (1884) 1886 SP7 Bacairi SP7

Special map of the Schingú River. From the records and position-findings of Dr. O. Clauss, reduced to the scale of 1:500,000.

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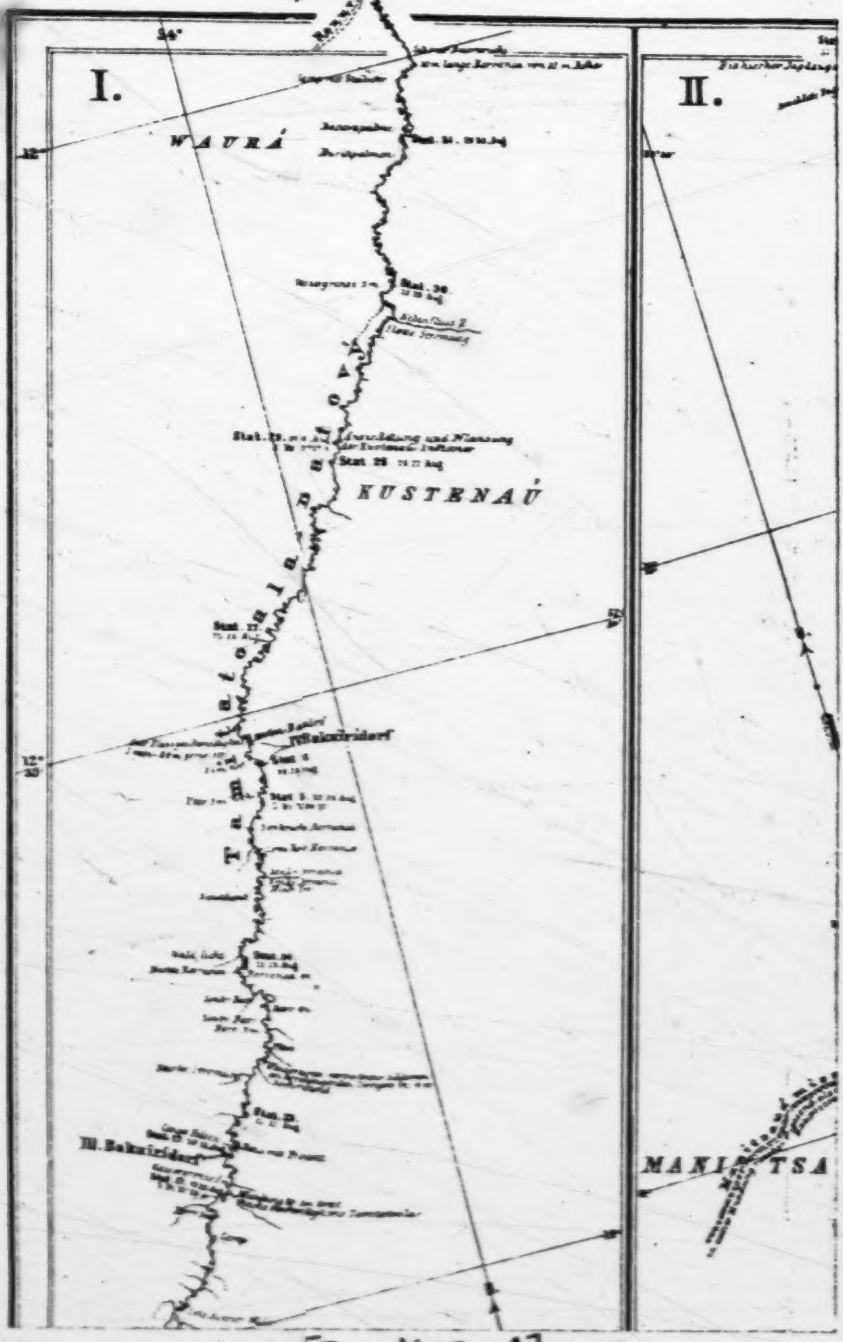

[End Map, A]

1: Steinen--174 D, E-5 (1884) 1886 SP7 Bacairi SP7

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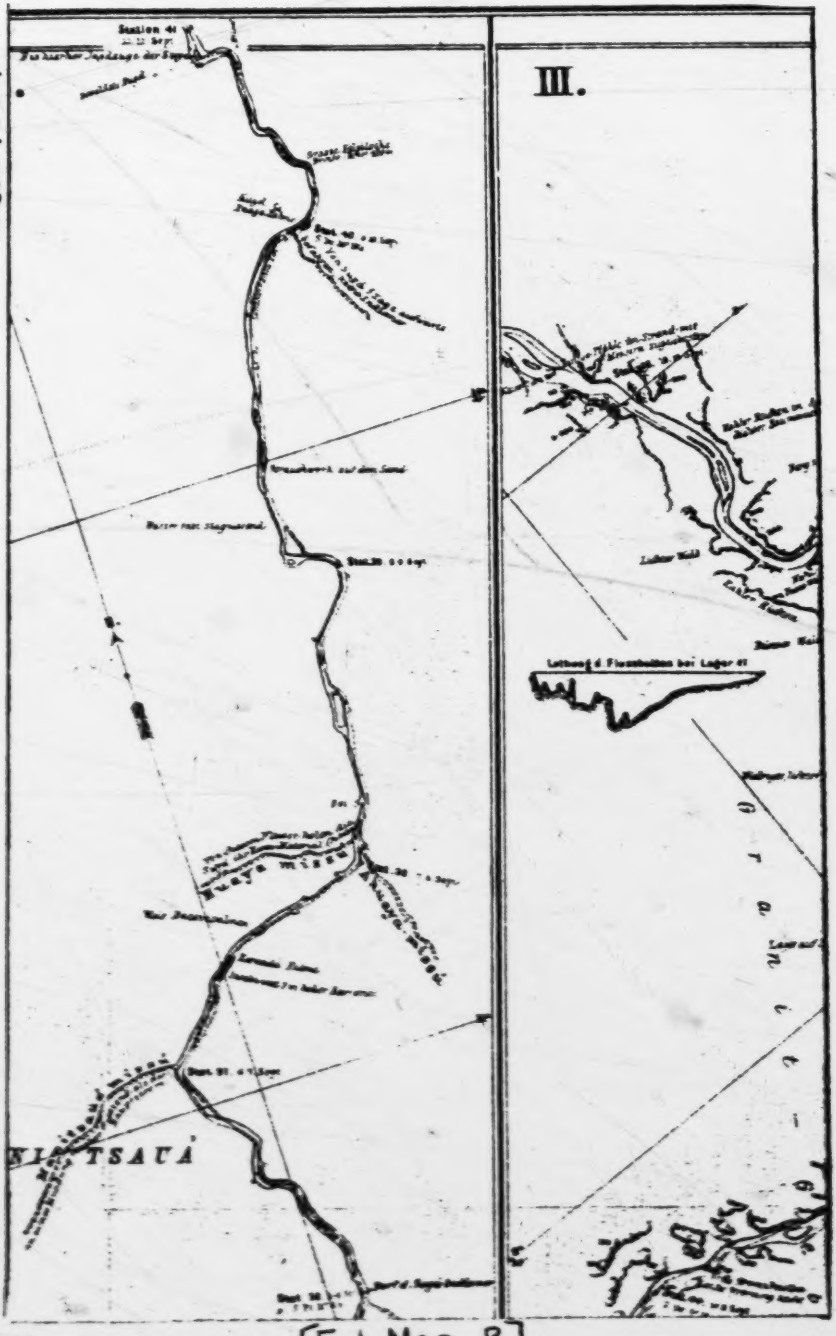

[End Map, B]

1: Steinen--175), E-5 (1884) 1886 SP7 Bacairi SP7

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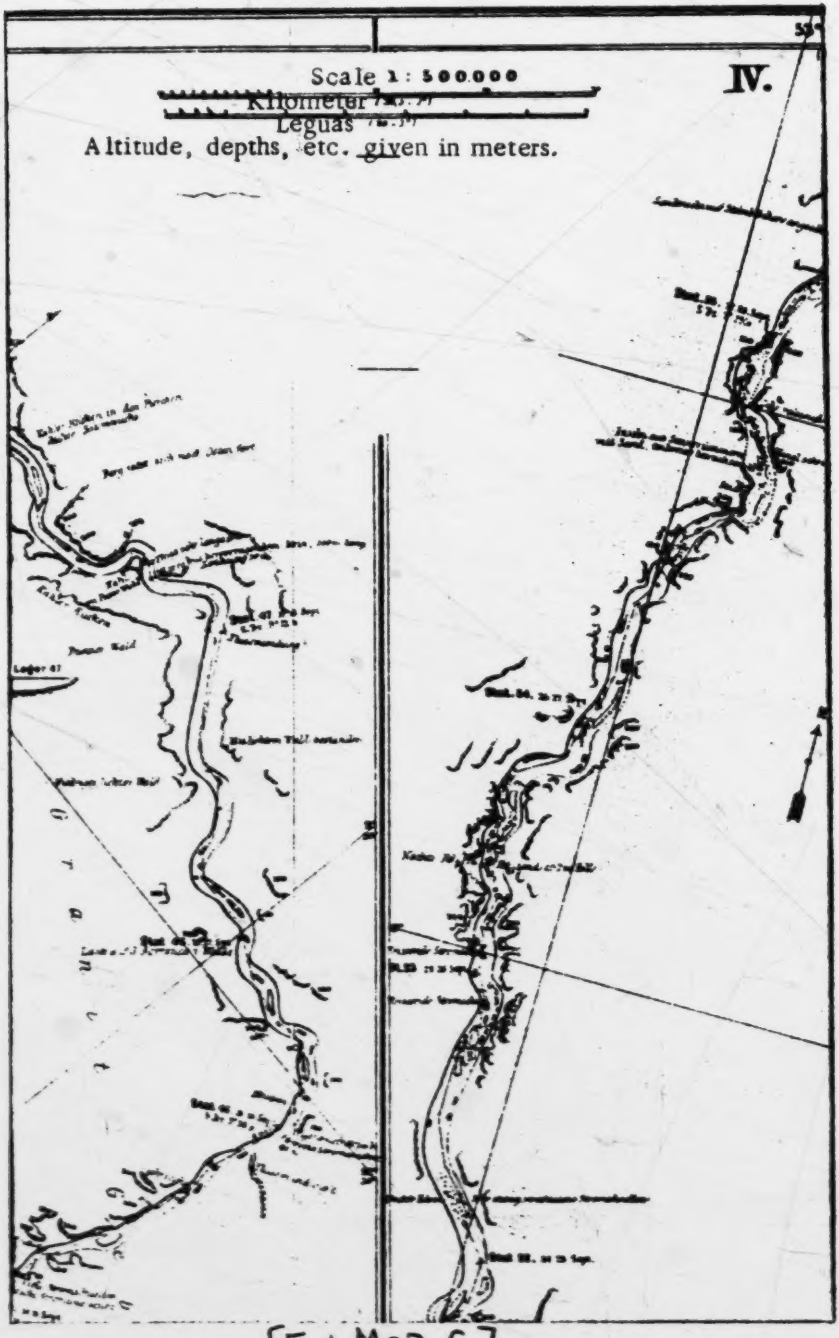

[End Map, C]

1: Steinen--176 D,E-5 (1884) 1886 SP7 Bacairi SP7

Explanation:

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route of the v. d. Steinen Expedition 1884.

Δ Stat. 34 Stopping places on it, with dates 4, 5 Oct.

In the case of stations determined by astronomical calculations, the latitude that was ascertained is added.

camp = treeless land overgrown with tall grass

= forest

Seringeiro = Brazilian caoutchouc gatherer

cataracts and rapids

rocks, partly covered with plant growth.
Barranca = steep, sandy shore

sand banks

[Legend Appearing Below scale on End Map, C]

1: Steinen--177 D, E-5 (1884) 1886 SP7 Bacairi SP7

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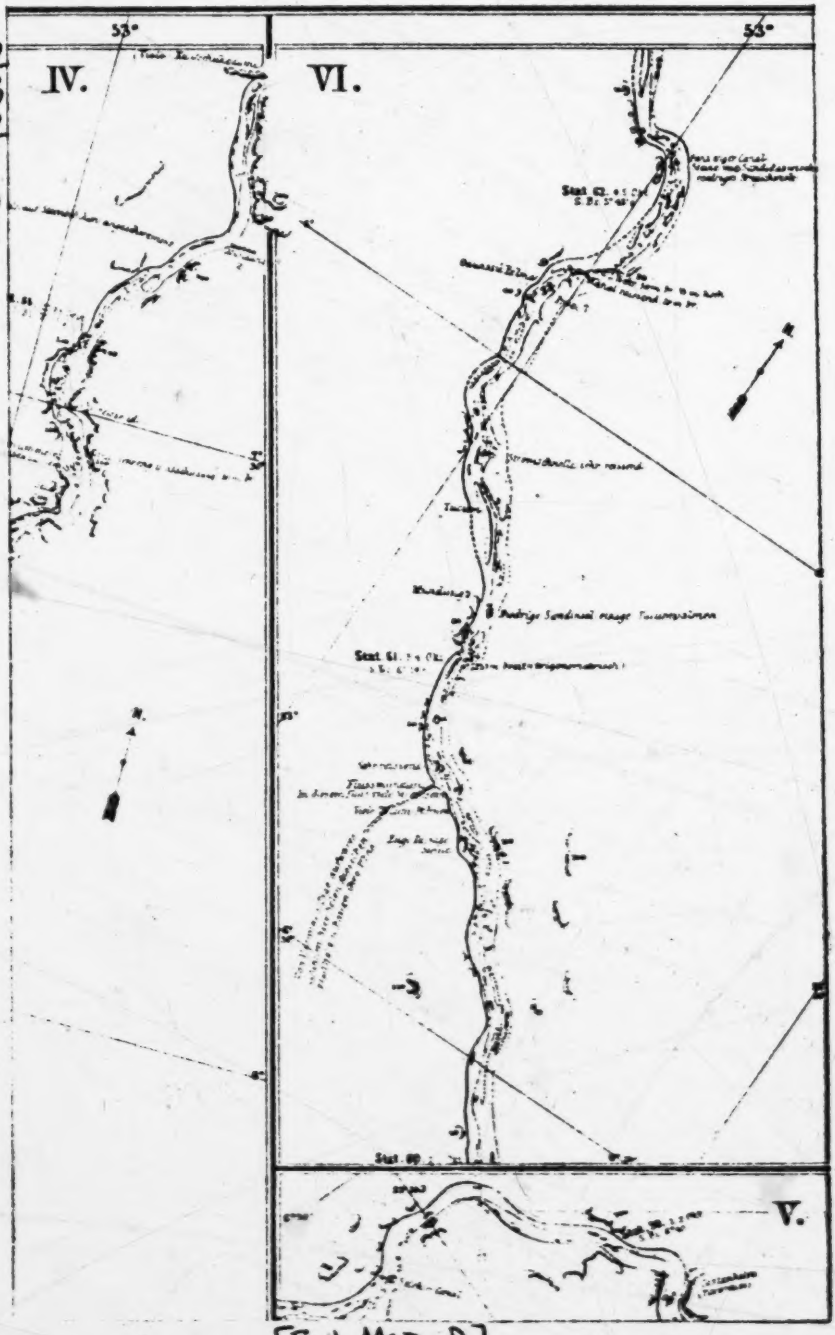

[End Map, D]

1: Steinen--178 D, E-5 (1884) 1886 SP7 Bacairi SP7

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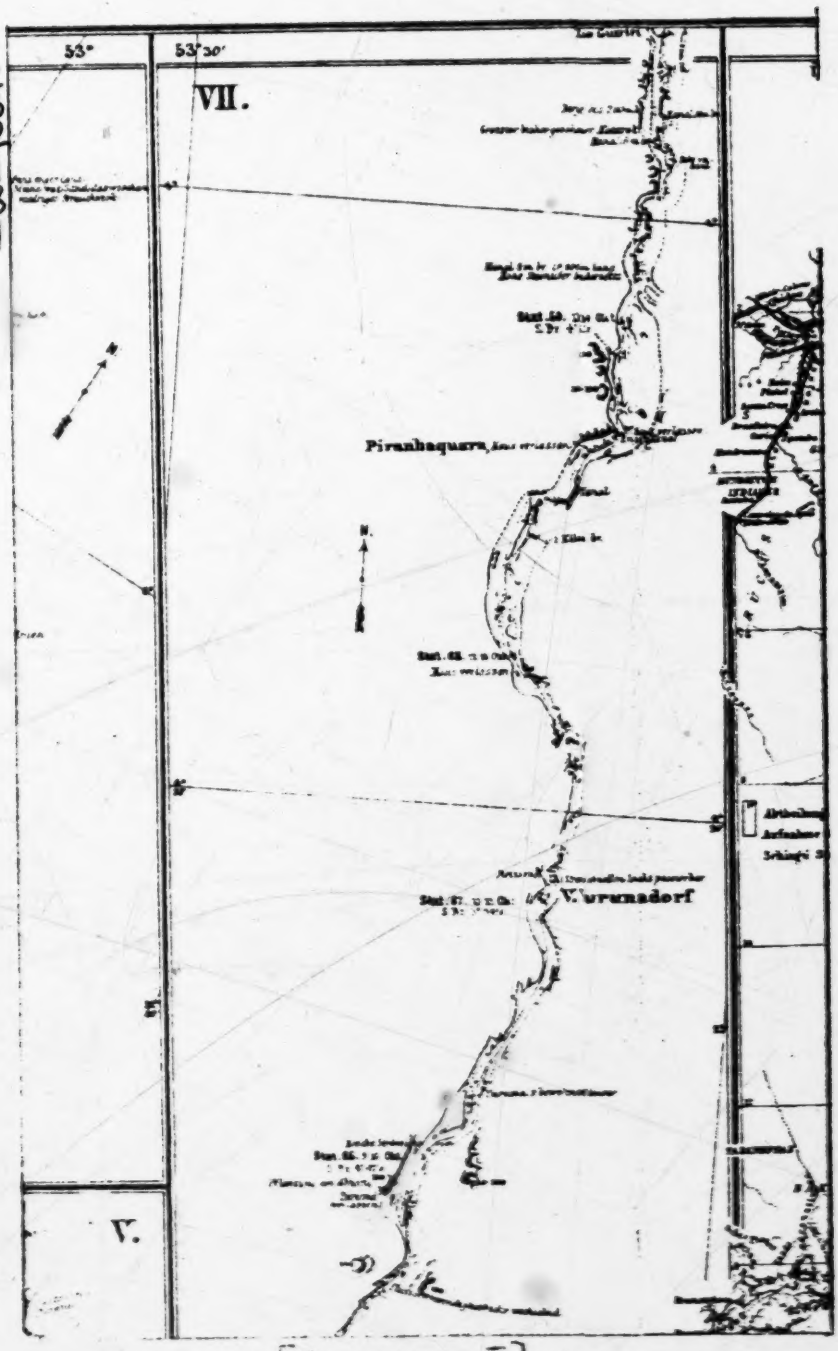

[EMA MAP, E]

1: Stein---179 D,E-5 (1884) 1886 SP7 Brasil SP7

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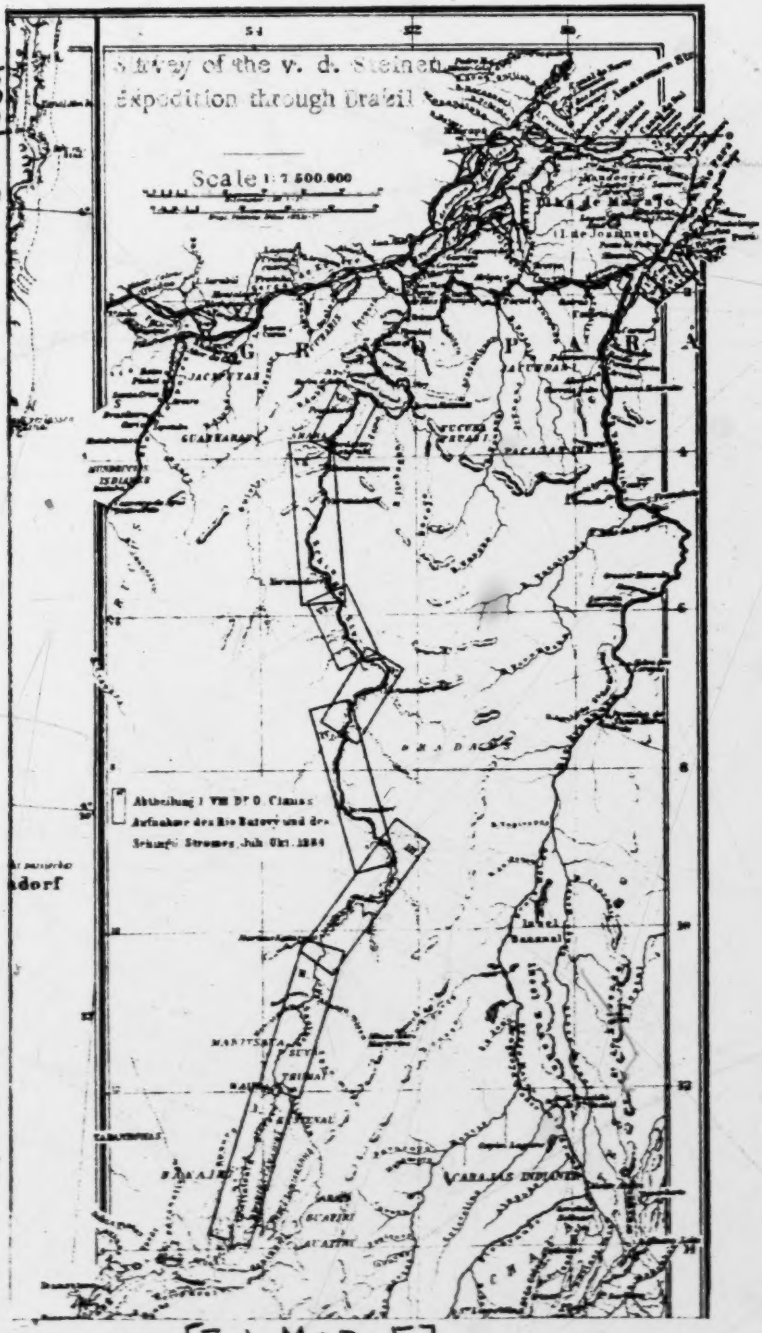
Survey of the v. d. Steinen
Expedition through Brazil
Scale 1:7.500.000
Abtheilung I VII D? O. Clauss
Aufnahme des Rio Batovy und des
Schingú-Stromes Juli Okt. 1884
adorf

[End Map, F]

1: Steinen--180 D, E-5 (1884) 1886 SP7 Bacairi SP7

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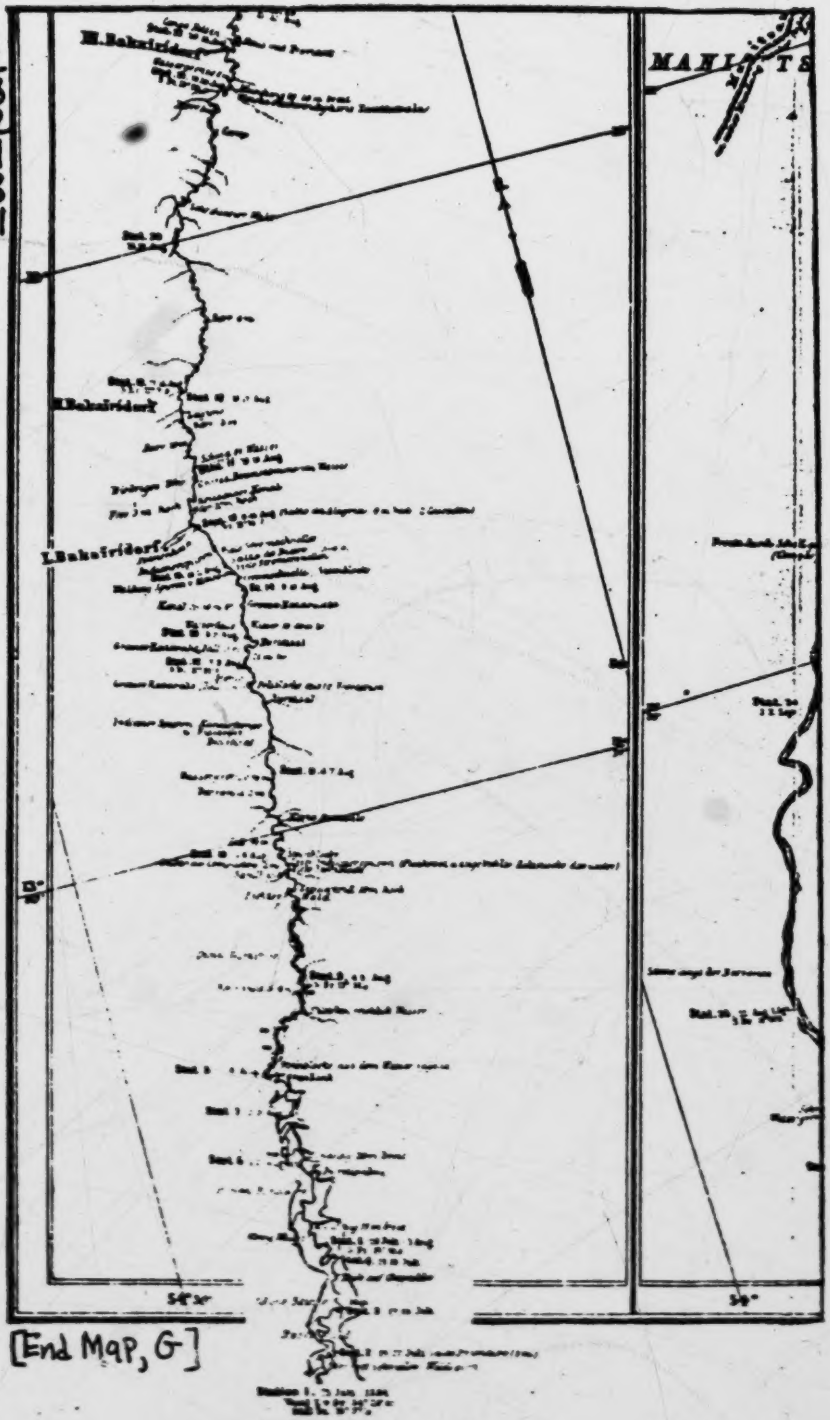

[End Map, G]

1: Steinen--181), E-5 (1884) 1886 SP7 Bacairi SP7

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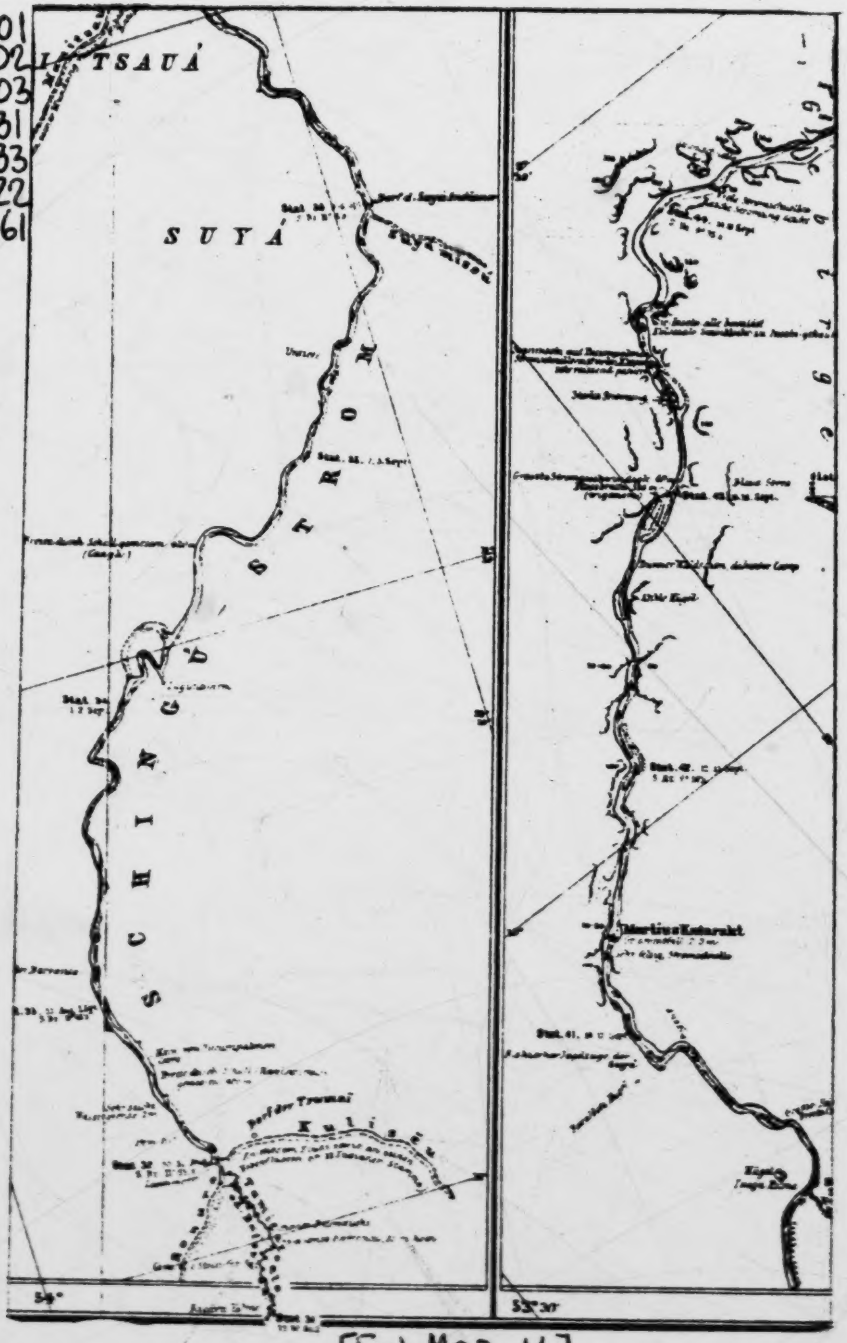

[End Map, H]

1: Steinen--182 D,E-5 (1884) 1886 SP7 Bacairi SP7

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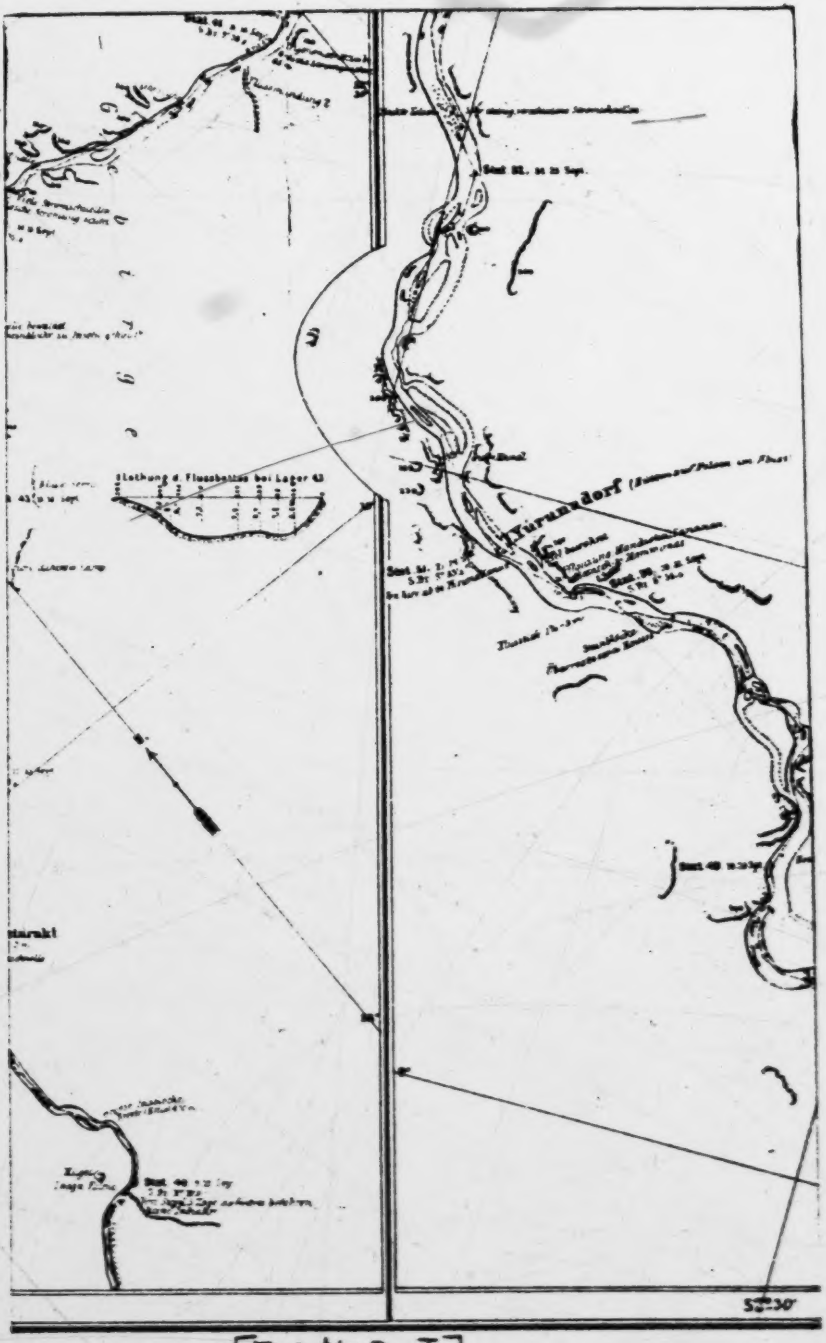

[End Map, I]

1: Steinen--183) E-5 (1884) 1886 SP7 Bacairi SP7

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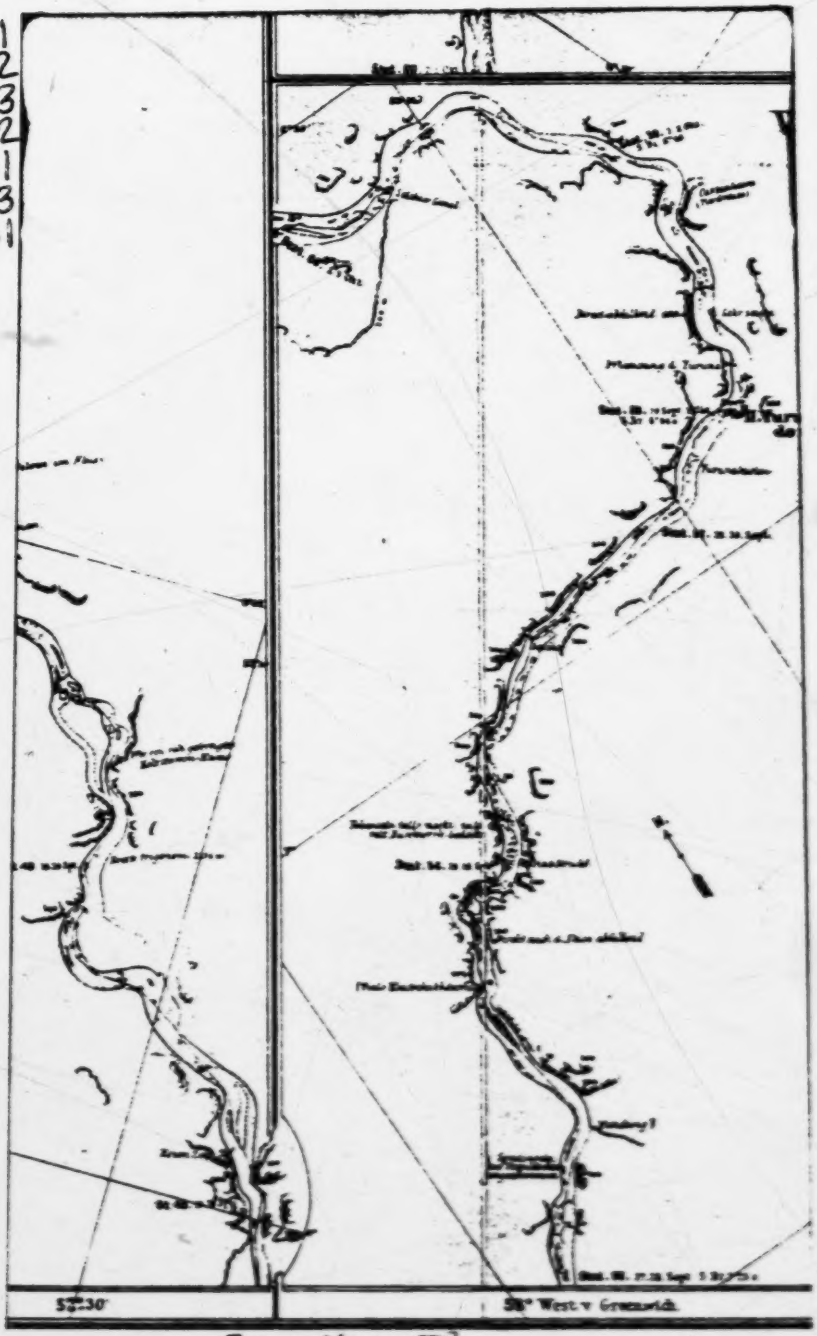

[End Map, J]

1: Steinen--184 D,E-5 (1884) 1886 SP7 Pacairi SP7

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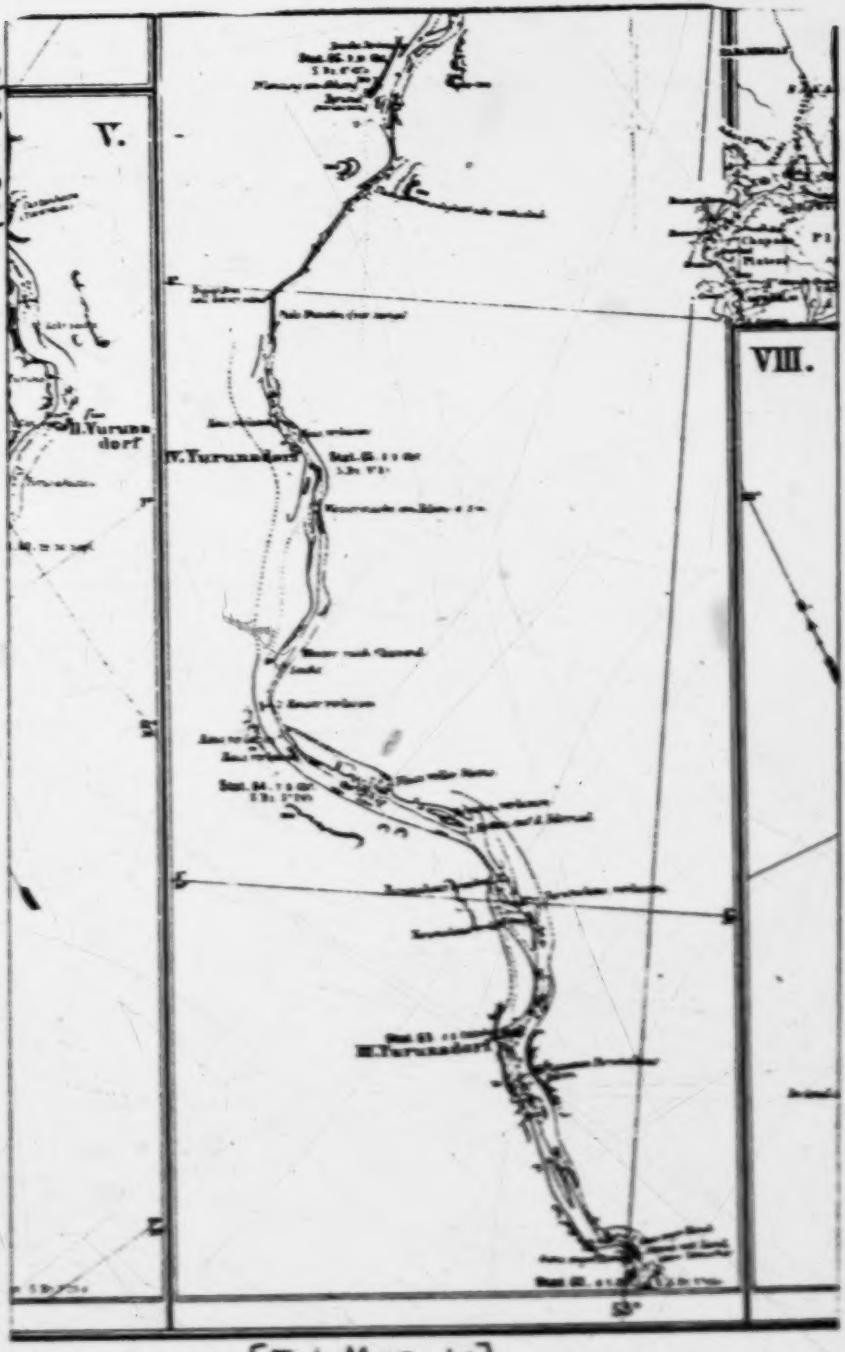

[End Map, K]

1: Steinen--185 D, E-5 (1884) 1886 SP7 Bacain SP7

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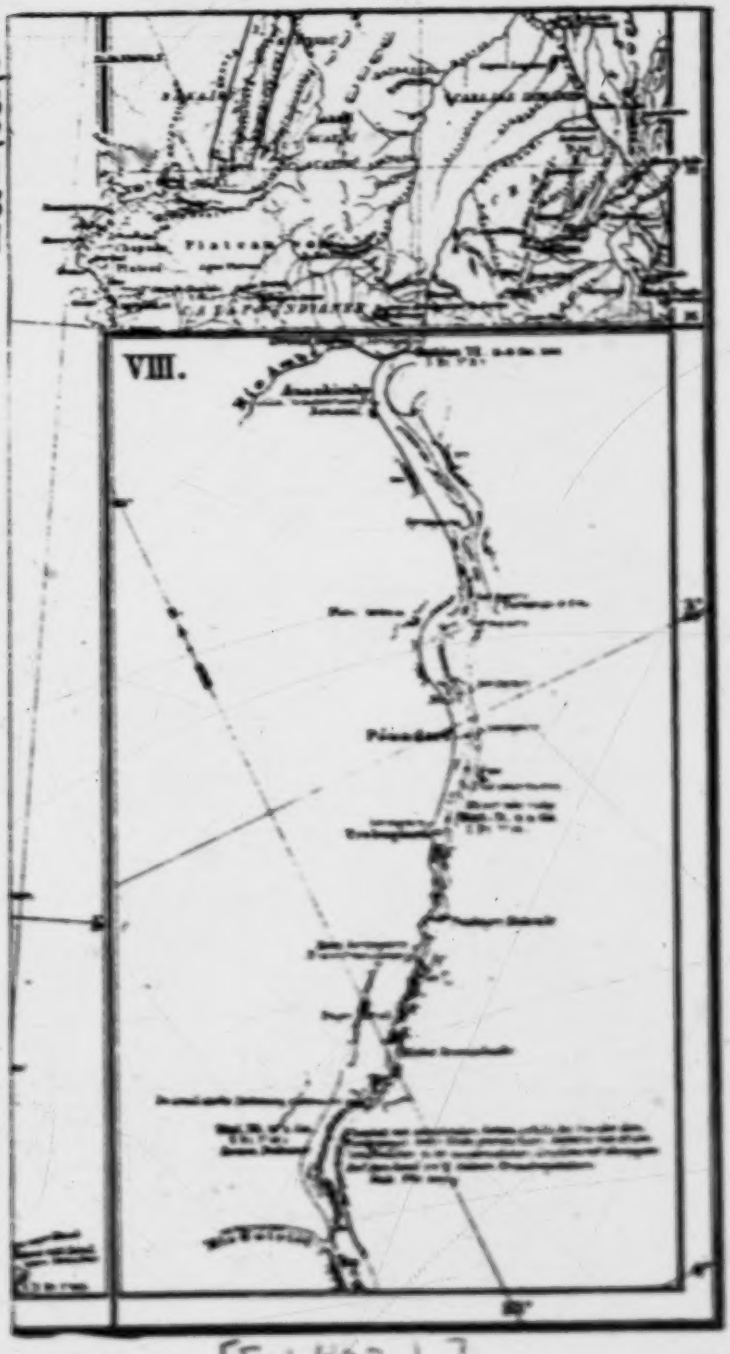

[End MAP, L]

2: Steinen

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SP? Bacairi SP?

/For a map showing place names, location of settlements, physical relationships of the various tribes discussed in the text, and topographical features of the area covered by the second von den Steinen expedition, see category 116, pp. 664-684./

2: Stetson--5 E D-5 (1884, 1887-1888) 1894 NPT Bacalni JPT

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197

Tumayasa Inlet

/50 cont./

carriages, the lighted shops, the bustling crowd, and I gladly returned to my dark river in the primeval forest.

But are they so easily dispensed with, I asked myself in my reverie, these things that dominate and animate our whole world of feeling? One thing, at least, was certain: if the miracle, which did not happen, had happened, and a pair of the most luscious lips had suddenly smiled at me seductively from the bushes -- I would have smoked and graciously asked permission to go on smoking. The best thing, I concluded, seems to be if we are able, in the memory of finer enjoyments, to find quiet happiness in the simplest things: the philosopher of Wiedersehl is right once again: "Contentment is pleasure in things that we do not get."

And yet I would not have exchanged Berlin for the Schingú /Xingu/ simply and solely for the brown beam or the wilderness and river rapids: without a loftier purpose, that is, a hope which is rooted in serious concepts of culture, even the most unspoiled nature would very soon become intolerable. It is odd enough that our like should come over from Germany and perhaps risk his precious life here -- in order to look for the home of the Karaiben /Caribs/! "What is Hercules to him?" What is Cayabí and Kadiúba to me?

Yet there are problems so puzzling and unfathomable that one is unable to solve them with an empty stomach, and it was fortunate that Carlos at the fire finally shouted his triumphant "pronto." The beam stood ready on the ground, the little bag of farinha /manioc flour/ lay beside them, a remnant of muting beckoned benevolently from the rammed-in wooden spike -- let the crickets go on chirping in the forest.

114 At 6:30 (10 September 1887) we departed, eager for the things which, according to the indications of yesterday, were
133 to come today. After 20 minutes a river flowed into ours from the right side, a stream as quiet /51/ as it was and only a little narrower. Later it was named for us as the Ponekuru. The predominant direction of the combined waterways was north to northeast the same as the one that our earlier route had tried to

/51 cont./

133 follow despite the many windings. Even before the appearance of the tributary, however, our entire attention was drawn to a gradually increasing roar which we recognized only too well from 1884: we were nearing a large "cachoeira" /cataract/. We passed a few rocky islands which consisted of sandstone boulders and were overgrown with low bushes and thin shrubs; the tumult and roar increased tremendously and suddenly we looked down on the widened stream bed filled with huge deposits of stone, in which the surge of the masses of water, foaming and churning over a great distance, plunged downhill. Our subsequent Salto Taunay.

122 We stopped for an hour. The canoe was pushed down the steps, the baggage carried on shoulders along the edge of the bank. I would have liked to see myself: straw hat with arara feathers, shirt, underpants, leather belt, shoulder bag, gray linen Basque shoes, over my left arm the folded oxhide, and in my right hand our four tin plates, the uppermost one filled with the leftover cooked beans, and all the while eagerly looking

226 around and watching for anything suspicious. At a cachoeira like this one there is ample opportunity for fishing; and, sure enough, we found clear footprints and on the stones half-burned palm

CED torches whose gray, fine ash was still intact. We estimated the age of the shelter-hut in the Independencia camp at one year, the age of the torn-off branches on the spot where the capybara had been cut up, at one month; and it could scarcely have been more than a week since these torches had been burning; the situation was therefore now getting scorched and burning in the boldest sense of the word.

133 In contrast to the scantier cataracts of the Batovy in the same latitude, the beautiful cachoeira already had the more grandiose character of the true Schingú cataract throughout, and down below, where the river again flowed onward, calm and clear, the water was beautifully dark and bottle-green. After only a quarter of an hour, however, a new, good-sized cachoeira appeared, lower than the first, where I again had to climb out

226 and wend my way overland. Here, too, some fishing was done.

/51 cont./

226 Beyond the cachoeira we counted 13 so-called "currals" /corrals/, circles of boulders in shallower places in the river bed; the fish can enter through a gap in the circle and are then herded together by the Indians and shot. I was not a little surprised when, farther downstream in quiet water, Antonio suddenly stated that a canoe had been here yesterday or the day before; all I noticed was a quantity of small white bubbles near the shore. The foam of the oar stroke is preserved in a path on calm water; not destroyed by waves, the air bubbles remain on the water and are gradually driven to the shore by the wind.

/52/ For two hours we rowed on vigorously, spoke but little and with a soft voice, and, cautiously on the lookout, proceeded into each new bend close to the inner edge. But all signs had ceased. On either side lay tall, silent forest, the river glistened in the sunlight, nothing living stirred within a wide radius, and only a yellow butterfly fluttered past here and there. Shortly before midday the stream bed opened into a rather wide inlet; one could not quite make out whether this was a lagoon or an inland formation and the river divided into two types. We landed and I sent the two off to cross the bit of woods that separated us from the lagoon and to examine the course of the water beyond.

I sat on the beach waiting. Carlos was already coming back, when suddenly I notice a canoe a gunshot downstream. A single naked Indian is standing in it and swiftly making for the shore. there he steers the vessel behind the skeleton of a fallen tree and cautiously crouches down in the shelter of it. "Bakaïrí, Bakaïrí," I cried with all my might, "kúra Bakaïrí, áma Bakaïrí, íra Bakaïrí, we are Bakaïrí, you are a Bakaïrí, I am a Bakaïrí, the Bakaïrí are good" -- in short, I shout in joyful excitement whatever is inspired in me by the ghost of reminiscences from the greeting formulas of that particular tribe. And behold: "Bakaïrí, Bakaïrí, Bakaïrí" comes resounding back. Other words are added, which unfortunately I do not understand, but the high voice, rising in uncertainty, bears an unhappily anxious and mistrustful expression, and the arms swing wildly in the air behind

/53 cont./

123 [609] was assured. Tumayaua, as I now learned from Antonio, had been no little disconcerted by my call; he had answered that he was a Bakaïrí, but that we were not Bakaïrí. Obligingly, the good man offered us his canoe, he himself climbed into ours, and took charge of guiding us. But we chatted no less busily
101 than we rowed. The Bakaïrí of the Batovy were Tumayaua's
114 relatives and friends. There was wonderful news about the first village that we had visited in 1884. The old Indian whom we at that time had called the "professor" was on his way to the Paranatinga with a few others! They wanted to pay a new visit to Antonio and his tribal brothers. Pauhaga, the first Bakaïrí whom we had greeted on the Batovy on our previous journey, lived at the moment in Tumayaua's community, and a strange coincidence thus decreed that we were to see him again likewise
131 in the very first village of the Kulisehu. Were we really on the
103 Kulisehu? Yes, the river was called Kulisehu, Kulisẽu, or Kulihẽu, since "h" and "" are interchangeable in Bakaïrí, and all the tribes that we were looking for apparently also lived on its shores.

● 133 Cachoeiras, however, interrupted the conversation. We had set out at 12:00; after half an hour there came a low rock-cachoeira 60 meters long through which we laboriously wound our way; then shortly after 1:00 No. 4 of this day's series, where we had to unload and stop for half an hour. At 2:45 we came to the fifth and last, which poured over the boulders in a mighty
122 surge. Here, however, the pilot went on strike against going any farther in our canoe, which was succumbing to acute dropsy. We took him aboard as a fourth and left the corpse to its fate. Tumayaua, we had to acknowledge approvingly, had truly come our way at a good time; it is highly improbable that we three with our baggage and without knowing the way would have reached the village through the final cachoeiras in the miserable canoe that could no longer carry the single Indian. Certainly we would not have reached this goal today. At 3:15 we landed on the left bank; we were in the "harbor."

/55 cont./

B 101 131 361 On the very first evening I obtained a fairly clear conception of the Kulisehu dwellers whom we might see. There were three Bakaïrí villages; they were supposed to be followed by a village of the "Nahuquá," two villages of the "Minakú," a village of the "Auití," a village of the "Yaulapihũ," and on the "Kuluẽne" a village of the "Trumaí." Between the Kulisehu and the Tamitotoala-Batovy, the "Kamayulá" and the "Waurá" were said to be living. The meaning of the river name "Kuluẽne," B 103 which I now heard for the first time, remained uncertain. Only ● 133 gradually did I come to understand that it is the chief river 114 in the east, larger than the Kulisehu which empties into it. Thus the river that we had seen in 1884 flowing in from the southeast at Schingú-Koblenz /Xingu-Coblenz/ was not actually the "Kulisehu," as we had understood at that time and had believed up to now, but rather the combined Kuluẽne-Kulisehu; the name "Kuluẽne" was retained for the Schingú itself below the large fork, so that the Suyá, for instance, lived on the Kuluẽne. If one wished to go by the nomenclature of the natives, one would have to use the name "Kuluẽne" instead of "Schingú" and now say that the Kuluẽne first receives the Kulisehu and then, at "Koblenz," the Ronuro along with the Tamitotoala-Batovy.

B 823 It was a difficult piece of work to get these statements from the Bakaïrí; there was much drawing in the sand, much pantomime carried on, and, if a section of the route remained B obscure, they always began again from the beginning. For the 101 time being I knew enough; the individual tribes apparently did T 114 not live very far apart, at most a journey of three days. I was also given some bad news, and I confess that for me it spoiled the hitherto very pleasant memory of the first expedition: when the Trumaí /56/ at that time at Koblenz had dashed away from us in sheer flight, and our soldiers had pursued them in order to recover some of the objects that they had taken along in spite of their haste, a Trumaí had been killed, as I now learned, in the foolhardy shooting that the men had permitted themselves and that allegedly was only aimed into the air. We could therefore hardly count on a cordial welcome there.

/86 cont./

123 gaily colored little dress and which, as the best item in our warehouse, was intended for "the most worthy one." I could not waver about its belonging by right to my intended, the heiress of the village and mistress of all the flour furnished me. The inquisitive question as to whether the wives of the Karaiben also had clothes should now be settled. I called the whole company together on the plaza and aroused sheer exultation when I exhibited the blue-eyed, rosy-cheeked little porcelain head, let them see and touch the genuine blond hair, and explained in turn the pretty clothes of the "kɣarâiba pekŏto." And their ecstasy was increased when I then stepped up to my intended and said "ămа zŏto," "it is yours." The little yellow-skin blushed with joy, and to my amazement the otherwise taciturn mother began speaking in a loud voice and talked and talked, professing all kinds of things which I did not understand, but which, even though the Indians have no word for "thank you," was nevertheless a speech of thanks. I do not know upon whom my intended of that time may meanwhile have bestowed her heart and hand and, as a dowry, the precious Karaiben woman -- by one of those strange twists which sometimes joins the links in the chain of fate, however, it has come to pass that in the meantime one of the two Berlin ladies has become the wife of the publisher of this book, and the other, the wife of its author.

● 133 /87/ We stayed until well after dark and then went to our camp at the so-called second harbor of the village. A long stretch of rapids lies between the upper and the lower harbor; the canoes had been hauled over it during the afternoon, so that we would not have to overcome the obstacle the following morning.

[103]

To the Second Bakaïrí Village (Iguĕti).

The journey from the first village to the second is very arduous because of the many rapids. It is characterized by long stretches where the river is filled with boulders, between which it was very low in view of the water level at that time. We called this type "stone cachoeiras"; they are regular cataracts which are probably more easily negotiated with a higher water level.

/91 cont./

353 a couple of fish drawings were drawn on with white loam. To our
531 greatest astonishment, triangles and squares were meant as illustrations of concrete objects and were not merely "geometric
126 figures." Wilhelm copied the entire frieze with painstaking precision, as Plates 20 and 21 show.[1] I shall later compare the practices among the Bakaïrí with those among the rest of the Kulisehu tribes. Unfortunately it was not possible to bring home the originals. The loam was so loosely applied that it immediately crumbled off, and so coarse-grained that it could not be permanently fixed with a coating of collodion, as was done successfully with the masks.

000 Toward sundown, led by Aramöke, who was parading around in his red scarf, we went to the camp, which was now pitched at the actual harbor, and there, after the new shipwreck, we encountered a great "drying of laundry." Antonio's oar was also broken.

123 A number of Indians stood and sat around on the slope of the shore when we set out on 6 October shortly after 7:00. João Pedro had ordered for himself half a dozen fresh beijûs and was served promptly in the early morning, as by a civilized baker.

133 The powerful rapids called "kulûri" by the Bakaïrí, which we soon cut through without peril, was the last one on the Kulisehu: "tûxu âle," the stones are "all gone." On this stretch the river again greatly resembled the section beyond Independencia; many fallen trees in the water, frequent elevated sandy beaches or steep
[136] loam banks, the current somewhat faster. The small masarico with its little red legs came tripping rapidly toward us across the sand, called "go away, come, come," and flew ahead a little distance, to wait for us there again. The bends in the river were very numerous and the trip became a deadly bore. The sunlight was reflected glaringly by the light sand and the water glistened unbearably. At 2:45 we passed a right tributary-brook about eight meters wide, the Pakuneru. This is the same name that the
[101] Paranatinga bears among the Bakaïrí. At its source -- far away ih.... -- the kayâxo, the Kayapó /Cayapo/, are said to live.

[1] [See pp. 280-281 -- Analyst]

/91 cont./

133 Tumayaua declared that he had heard them shout. It is probable [101] that the fire glow which we had repeatedly noticed in the east, and which had been regularly observed in the evening at Independencia, came from them. Barely an hour later, the Kewayeli, about 12 meters wide, flowed in from the left. On both banks queimada and plantings.

484 From the second village Tumayaua had taken along as a companion Pakurali, a short, stocky old man who did not look as though he were a great sorcerer, and whom we, with a lack of [482] respect, called the "cab driver." They did not have much luggage with them and easily packed it into the mayakus, their [286] back-baskets for carrying loads. They had taken along on the journey, not cotton hammocks, but hammocks made of palm fiber, which are lighter and dry quickly if they become wet. /92/ The two made rapid progress, even though they were bent on fishing at every favorable spot. We had let the great sorcerer sniff a bottle of ammonia, which had horrified him no little. After that he could no longer be enticed to smell any of our things. If one of us calls from a corner that it stinks there, everybody runs over and sniffs.

103 To the Third Bakaïrí Village (Kuyaqualiéti).

361 The harbor at which we arrived at 4:45 lay at the end of a lateral inlet and would not have been found without a guide.

The next morning, 6 October, we departed at 7:00 for the village and reached it in three-quarters of an hour on the usual [532] winding forest-trail. On the way we saw a large human figure carved in tree bark, with three fingers on the hands and stump-like feet.

Harpia village, "kuyaqualí-éti," also had only three houses and a flute-house, but was the liveliest of the three villages. 167 I counted 31 men and just about as many women and children. 621 Some of the latter, however, had run into the woods. There 574 were probably about 100 souls in the village. The chief, Porisa, 622 was a small, friendly gentleman; he had had beijú baked at night.

/94 cont./

II. To the Nahuquá.

000

Intercourse between the Bakaïrí and Nahuquá. Surprised in the harbor. Strange reception. Village vacated. AYaurikumá. Overnight. Mehinakú in the village. Dances. Sad prospects for Professor Bastian. I go on ahead to the Mehinakú. Improvement of conditions. News about the battle between the Syá and the Trumaí.

Y 648 B 191 648 Y [197] Without question the Nahuquá have all kind of intercourse with the Bakaïrí. Even from old Paleko I had lerned a whole series of Nahuquá words and from these, to my geat delight, was immediately able to tell that there was a new Kraiben /Carib/ tribe involved. Paleko told me that he had formerly lived for a time among the Nahuquá; Tumayaua, too, had already been among them and /95/ knew many words of thei language, whereas all of the Bakaïrí of the Mehinakú living downream from the Nahuquá did not know half a dozen words.

Y 123 361 The Nahuquá who lived in the third village of the Bakaïrí accompanied us when, on 7 October 1887, we aveled from the harbor of the third Bakaïrí to his fellow tribesmn only a day's journey away, and late in the afternoon he climbed out at a place B 123 where a path led up, in order to announce us in the village. Three Bakaïrí from the harpy village, including ChiePorisa, had also B Y /Fig. 4 appears here/ joined us. We had started off at 6:30 and were obliged to pass through another small rapi with a strong 131 swell. It, with a few fish corrals, still belonge to the Bakaïrí, 133 while a small brook to the right, two meters wie, which we 226 passed about 9:00 and which was closed off by a fish fence, was already the property of the Nahuquá. At 11:00 another wide brook flowed in from the right, the Háiri of the Bakaïri, or kaza of the Nahuquá in whose territory it lay. Much high sandy beach, four to five meters above the water level in the dry season, willow B 226 bushes, countless dead and fallen trees. At 1:00 we made a /96/ halt at a place with abundant fish; the piranhas snapped so quickly that one had only to toss out the line and they were already caught. one large, meter-long bagadú that Antonio had caught with iguana

Y /127 cont./
53 upper end of the handle, which was thrust through the small
534 gourd, and in the case of one of them the gourd was replaced
237 by the shell of a young turtle.

Y The Nahuquá let us take them across the river. The Auetö,
123 too, often made demands on us. They found it decidedly con-
A venient that we were always at their disposal with our canoes.
123 The Auetö, however, were also excellent swimmers. Children
A who reached to their father's knees paddled about freely and
526 happily in the Kulisehu. We denied the trip to one young man who from the other side shouted in Auetö, "ferryman ahoy"; it was a pleasure to see how elegantly he crossed the river, his left hand stretched up high and holding hammock and bow.

A The farewell was difficult for us, much as we longed to get
123 away from the dirty and unhealthy campsite. Vogel and Perrot had returned from their trip on 29 October; on 30 October we worked busily and packed up the collection. Perrot made another trip to the Auetö village and bade a tender farewell;
A [953] the women brought him their children and a little girl was given the name "Perro"; for all this love he of course had to show his appreciation in beads, and a young mother whose two children had received gifts from him called his attention, with lively gestures, to the fact that he should also remember a third that was in prospect.

000 VIII. Return to Independencia.

Vogel's trip to Schingú-Koblenz. Off from the Auetö harbor. Visiting the villages. Accompanied by Indians. Rhenish carnival on the Kulisehu. Farewell scene in Maigéri. The mountain trip: rowing. Suffering. Fever. Independencia. day of rest. Solemn farewell from the Bakaïrí.

B
133 The excursion of Vogel and Perrot clarified the relationship
[103] between the Kulisehu and Kuluëne. Auayato, the Aueto chief,
[114] had accompanied them. They were absent from the harbor from 11:45, 24 October, to 7:00 in the evening, 29 October, and were able to make headway easily, since they carried no luggage.

/127 cont./

B T 103 ●133 T [361] luggage. They reached the place where the Kulisehu empties /128/ into the beautiful wide Kuluëne in seven hours, passed a tributary on the left, a canal of the Mariapé-Nahuquá on the right, found on the right bank the Trumaí villages in the condition described on page 114, and from here were able in all of four hours -- in eight hours from the emptying of the Kulisehu -- to reach Schingú-Koblenz at the junction of the Kuluëne and Ronuro, that large sandy beach where our meeting with the Trumaí was enacted in 1884.

At that time the Trumaí had thus come down on their Kuluëne, and this large river, of which we knew only the mouth, was designated for us as the "Kulisehu." A strange development! On our new expedition we had sought the "Kulisehu" and had found and traveled the Kulisehu as well, but we had meant the Kuluëne. Even the Trumaí live below the Kulisehu mouth; farther up on the Kuluëne lived the Nahuquá tribes, which fortunately, however, were also settled on the Kulisehu in the village visited by us.

Y T [31]

Vogel and Perrot had bad weather. On account of the cloud cover, the astronomical latitude could not be determined either at the mouth of the Kulisehu or in Koblenz. The Kuluëne was 241 meters wide below the Kulisehu mouth, 289 meters somewhat above it. From Koblenz they had gone up the Ronuro, had passed the Batovy mouth in a scant half hour -- where on 30 August 1884 we had emerged from the endlessly winding forest stream and for the first time were able to enjoy with some certainty the hope that we had actually found the Schingú -- and had finally continued the journey on the Ronuro for two kilometers farther upstream. The Ronuro had an average width of 250 meters and a depth of three to six meters, the Kuluëne, above Koblenz, measured only 187 meters and the main river at our sandy beach, 366 meters.

B 122 If we did not wish to jeopardize all of our success, the thought of traveling up the Kuluëne and visiting the other Nahuquá villages was completely out of the question. The rainy period had set in in earnest, the journey upstream was becoming

2. Steinen--121 ED-5 (1884, 1887-1888) 1894 SP7 Bacairi SP7

Plate XI

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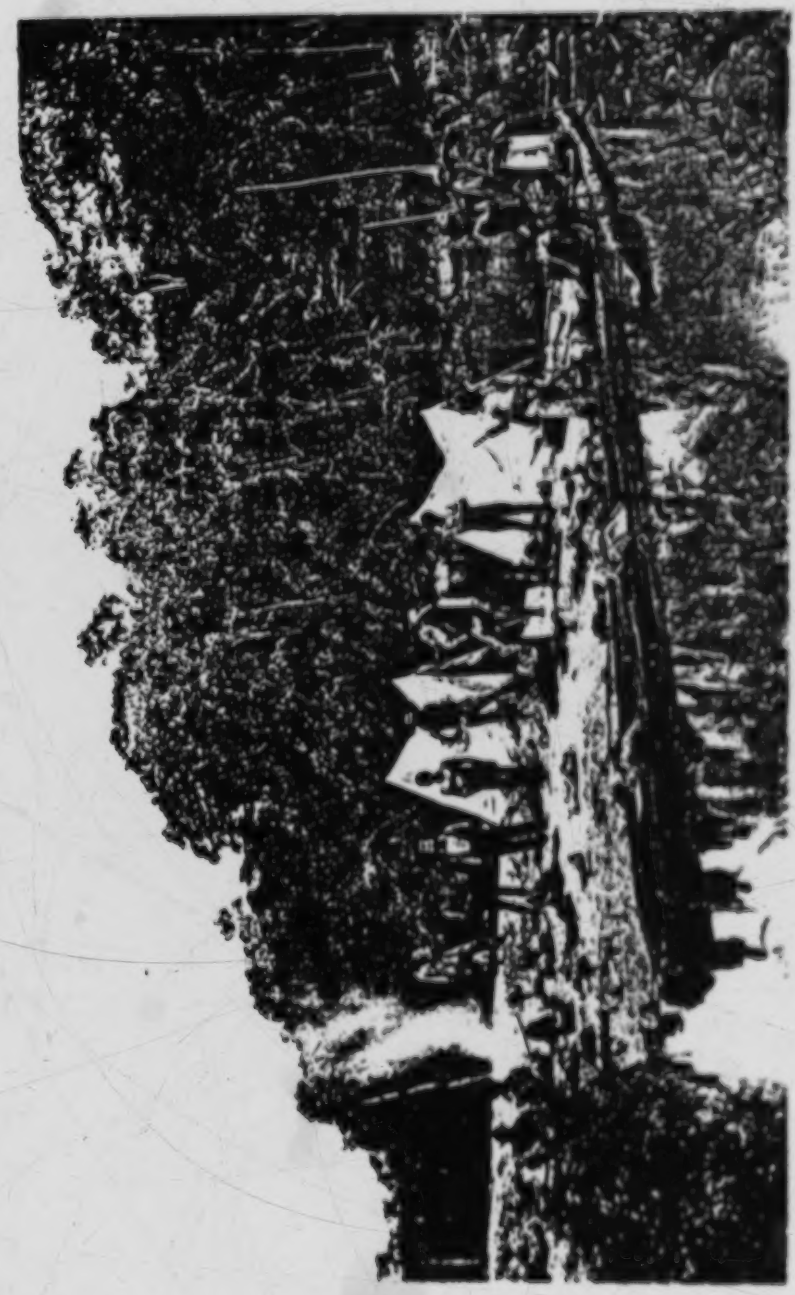

/200/

III. Hunting, Agriculture, and "Stone Age" Culture.

Population figures. Location of the villages. Combination of ancient agriculture and the world view of hunters. Hunting and fishing must furnish the most important tools for the tribes lacking metals, for whom the expression "Stone Age" is incorrect. Stone-ax monopoly, teeth, bones, shells, feathers. List of useful plants and distribution according to tribes. No bananas. Plant names as evidence of continuous development. Lack of intoxicating flour-beverages proves that simplicity is not the same as degeneration. Combination of hunting and agriculture made possible through the division of labor of the sexes. Indian women do the agriculture, they invent pots to replace gourds; the men do the roasting, the women the boiling. Culture with agriculture, pottery, and the preparation of flour was spread and maintained by foreign women after wars, in particular by Nu-Aruak women.

The population of the Schingú /Xingu/ source region probably amounts to approximately 2500-3000 souls. I am not in a position to give more than a very superficial estimate. Even in the third Bakaïrí village, the young women and girls fled into the woods when we arrived. Usually the fugitives gradually returned, to be sure, but we never knew for certain whether we were seeing before us the normal number of inhabitants. The opposite also occurred, namely, that visitors from the neighboring villages had come in, and the company surrounding us seemed too large. The smallest villages consisted of only two family-houses, the largest of almost 20. In general, it will be correct if one reckons for the villages, depending on their size, a population of 30 to [illegible]

Only the Trumaí and, beyond Schingú-Koblenz, the Suyá lived along the river bank. These were the most warlike and restless tribes; one might regard the Suyá as the pike in a fish pond. The rest lived in peaceful security, often more than two hours of travel inland from the river. But while the river in the region of the Bakaïrí /Bacairi/ was still narrow and had

B /200 cont./
133 ceased its raging in the last cataracts, while dense campo wilder-
489 ness with sandy soil still prevailed in the landscape here, a vast network of canals and lagoons developed downstream and, for persons familiar with the winding waterways, in which the stranger could not find his way, made communication there effortless and extensive, not only from village to village, but also from the village to the plantings, and more fertile soil made work more rewarding.

B
191 If we wish to use the schema of fisherman and hunter or
433 agriculturalist, we find a mixed situation among our natives. The hunting of mammals naturally fell back before fishing among the sedentary river dwellers. The latter was important, both for the purpose of food and for that of use for technical requirement. Skins offered no advantages, since clothing for
[251] warmth was not worn; the skin of a slain mammal was usually
[252] not stripped off, but roasted as well, and to be sure, until it was charred, when it tasted pleasantly crisp and salty. Hunting, beyond that eagerly undertaken for large gallinaceous birds and the other inhabitants of the river-forest, yielded only occasional game and, if it were to have been carried on more seriously, /201/ would have required larger expeditions. We saw this later
80 among the Bororó, who also lived on a river rich in fish, but
433 among whom, conversely, the hunting of mammals predomi-
[252] nated; they were away from home for weeks and returned with large quantities of roasted meat; they did not as yet practice agriculture.

B
191 Mentally -- and this is a highly significant point -- the
825 Schingú Indians, in spite of intensive agriculture, still lived completely on the true hunting level. At any rate, with regard to the Bakairí I can confirm this statement in its broadest sense. I have described with what attentiveness they observed, even in the village, [illegible] occurrence in animal life that they chanced to see. Outside, on the campo or forest path, in the canoe, in the overnight camp, the Indian always felt that he was hunting. He was not aware of any gulf between him and the animal world. He saw

2: Steinen--464 E,D-S (1894, 1887-1888) 1894 SPT Bacairi 377

/386 cont./

539 the jaguar stood up and went in the direction the ant bear had
525 gone. The ant bear was inside the mountain and was singing. The jaguar went into the house. Singing, the ant bear came along with his back to the door. As he was coming, the jaguar seized him. He ate some of his leg. When he had eaten, he let go and went home. The termites made the ant bear well again. When he had recovered, the ant bear got up.

The little ant-bear (Myrmecophaga tetradactyla) said he would kill the jaguar. "Oh pshaw, you're no giant," the people said to him. "Then take magic poison along," the people told him. The little ant bear did as they said: he took magic poison in a gourd to Oka's house and placed the gourd in front of the door. Oka went out. When he caught sight of the gourd, he said, "That is something nice for me," and opened it. Then Oka became ill. The jaguar died.

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Chapter XIV.

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On the Question of the Original Home of the Karaiben.

1. Historical Data on the Bakairí.

101 In contrast to the East Bakairí /Bacairi/ of the Schingú, found first by our expedition of 1884 and 1887, I call the Bakairí west of the Paranatinga, long known to the Brazilians, the West
131 Bakairí. Today there is one village of them, to which our
[34] Antonio belongs, on the left bank of the Paranatinga, and a second one on the small tributary stream of the Arinos, the Rio Novo, where Reginaldo ruled as chief and where in 1884 we made
[464] our first acquaintance with the tribe. A few individuals, whom one can count on one's fingers, however, are to be found as workers on one fazenda or another in the western source-region of the Paranatinga; there are also supposed to be a few on the Rio Preto in the vicinity of Diamantino, who represent the
131 remains of a former settlement. At any rate, since the Arinos
133 and Paranatinga flow into the Tapajos /Tapajós/, the West

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131 Bakaïrí are all inhabitants of the eastern source-region of the
133 Tapajos and are to be found only in the region of the plateau above the rapids and waterfalls that put great obstacles in the way of the journey downstream to the Amazonas /Amazon/.

195 The West Bakaïrí have been known since the first raiding
101 expeditions of the "Paulistas," the discoverers of the Mato Grosso who boldly pushed forward from the province of S. Paulo on their slave hunts at the beginning of the previous century. Even Antonio Pires de Campos, from whom we have a report* from the year 1723,

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*Revista Trimensal do Instituto Historico XXV, p. 468. Rio de Janeiro, 1862.

"after the experience of so many years," had heard of them: after he has briefly characterized (page 448) the tribes -- today long since disappeared -- of the upper Cuyabá and the Rio Manso emptying into it, he continues: "All these have the same way of life, the same type of weapons, and everything else the same, they are nomadic tribes and, with their raiding expeditions, succeed in causing harm to the heathen people named Bacayris, who live on the tributaries of the Maranhão (sic!), and from there on various stations of heathens /388/ with countless villages follow one another, as I have been informed, and all very warlike people and masters of their weapons."

The Bakaïrí are also mentioned in a report from the year 1743 about a trip from Pará into the source region of the Madeira, and furthermore it may also have happened in many an old note about the origin of the Mato Grosso gold mines. It is always only a casual mention of the tribal name, which does not offer us further information. At most we may conclude from these citations that in the previous century the Bakaïrí must have been more numerous and perhaps had advanced somewhat more to the west and southwest than is the case today. This will come out more clearly, however, from their own tradition.

195 Closer contact with the Brazilians did not take place until
997 the beginning of the twenties in our century. At that time

/123 cont./

121 114 with slight variations. It is nevertheless more than a mere summary, for at several points our opinions differ, while at others heretofore unknown facts appear for the first time. This concerning the linguistic part, the subject of this first chapter. The divergence is even greater in the points that follow, which are based exclusively on what Bruno related.

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The Language of the Bacaeris

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• [133] [103] The language of the Bacaeris (ewura itano, ashi itano, that is, language of people, exactly like ahé hoé, the language of the Tupis) is spoken on the Rio Novo (Yemeriri), a tributary of the Arinos; on the Paranatinga (Fokundra), a tributary of the Tapajos; on the Tamitanaela, one of the headwaters of the Xingú, called Batovi by the Germans in honor of the baron of the same name, president of Mato Grosso in 1884, the time of the first expedition; on the Culisewi, a tributary of the Culisehu, also a headwater (the easternmost one) of the Xingú. On the Orenuva, the westernmost headwater, there are no Indians who speak this language. From an examination of the vocabularies and the grammatical forms, it was proved that the Bacaeris belong to the Caraibita or Cariba group.

194 Of the letters of our alphabet, F is found in only one word, possibly onomatopoetic, which precedes incantations: afifá, perhaps an imitation of the blowing out of smoke. V is rare, and in any case it is not pronounced as it generally is in Rio de Janeiro, but rather seems to be bilabial. R is always soft, that is, to use the description by Gonçalves Vianna, "the air is expelled at one time, without interruption, as in cara /'dear' in Port./, and not intermittently, in successive vibrations, more or less repeated, /rrr/ resulting from the vibration imparted by the active organ, as in carro /'cart' in Port./." G is slightly velar, and to differentiate it from ours

4:Schmidt--1 E-5 (1901, 1927-1931) 1947 SP7 Bacairi SP7

/11/

I. Historical Data on the Bakairí /Bacairi/

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The same title which I have given to the present part of this publication was given by Karl von den Steinen to Chapter 14 of his book, Unter den Naturvölkern Zentral-Brasiliens /Among the Natives of Central Brazil/ (1) in which he deals at

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1. Karl von den Steinen, Unter den Naturvölkern Zentral-Brasiliens. Berlin, 1894, pp. 387-395.

length with the history of the Bakairí up to the year of his second expedition, carried out in the region of the headwaters of the Xingu River in the year 1887, based on comparative literature and on information received from the Bakairí themselves.

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There follows from the research of Karl von den Steinen that in the time prior to his first expedition to the Xingu River, very little was known on the Bakairí, although the western part of these Indians, that is to say, the Bakairí who lived on the Rio Paranatinga and the Rio Novo, had lived for a long time in fairly active contact with the Brazilians and came occasionally to the capital, Cuiabá, to sell the rubber they had produced and to ask for some donatives from the government. Martius,

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too, knows almost nothing about them, and treats them as if they were a Paressi group. (2) It is noteworthy that Martius

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2. Martius, Zur Ethnographie Amerikas zumal Brasiliens /Toward an Ethnography of the Americas, especially of Brazil/. Vol. I, 1867, p. 779.

already mentions the existence of Bakairí in the region of the headwaters of the Xingu River: "Bacahiri, Bacchyri also live on the southern headwaters of the Xingu River"; (3) but with

3. Ibid., p. 382.

/11 cont./

114 101 133 respect to this piece of information we must keep in mind the fact that in those times the Rio Paranatinga was regarded as a tributary of the Xingu River.

From an objective standpoint I have nothing to add to [121] Karl von den Steinen's full account. I merely propose to complement it in time and to add what we know of the more recent history of the Bakairí since that period when Karl von den Steinen wrote his history of the Bakairí. I feel impelled to carry out this mission, especially in view of the fact that of my two expeditions, in which I had the most extensive contact with the Bakairí, the first took place 26 years before the second, so that I had a good opportunity to observe personally a great part of the change in the living conditions of the Bakairí in the times after Karl von den Steinen's publication. The Bakairí [115] Andrés, who was my faithful companion /12/ on the trip from the Simões Lopes Post to the Pedro Dantas Post, established to civilize the Kayabí /Cayabi/, and on the return to Cuiabá, was the son of a Bakairí, born on the Rio Kulisehu and called Chico, who had been one of my traveling companions to the Rio Kulisehu in the year 1901. I also encountered in the year 1927 many old acquaintances among whom I had lived 26 years before in their village, Maimaieti, on the Rio Kulisehu. They all still remembered well the time we had spent together in the past. During my later stay in Cuiabá, up to the year 1931, the Bakairí boys who went to school in Cuiabá visited my house often, so that it enabled me to keep informed up to that date about all that went on among the Bakairí.

114 648 175 Karl von den Steinen's two expeditions to the region of the headwaters of the Xingu River should be noted as an important event not only in the general history of discoveries but also, especially, in the history of the Bakairí. Through them was re-established the long broken connection between the Bakairí living on the Rio Paranatinga and their fellow countrymen on [197] the Batovy and Kulisehu river. This fact had such an incisive

4:Schmidt--39 E-5 (1901, 1927-1931) 1947 SPT Bakairi SPT

Plate I

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Territory of the Bakairi

— — — Itinerary of the author.

I. Petrolio E-5 (1931)1932
SP8 Bororo SP8
Records: SP7

[Facing P 180-A]

[Plate XXV-A]

3:Petrolio E-5 (1931)1932 SP6 Barcero SP6
Barcelo SP7

[Plate XII-B] [Facing P 180-B]